

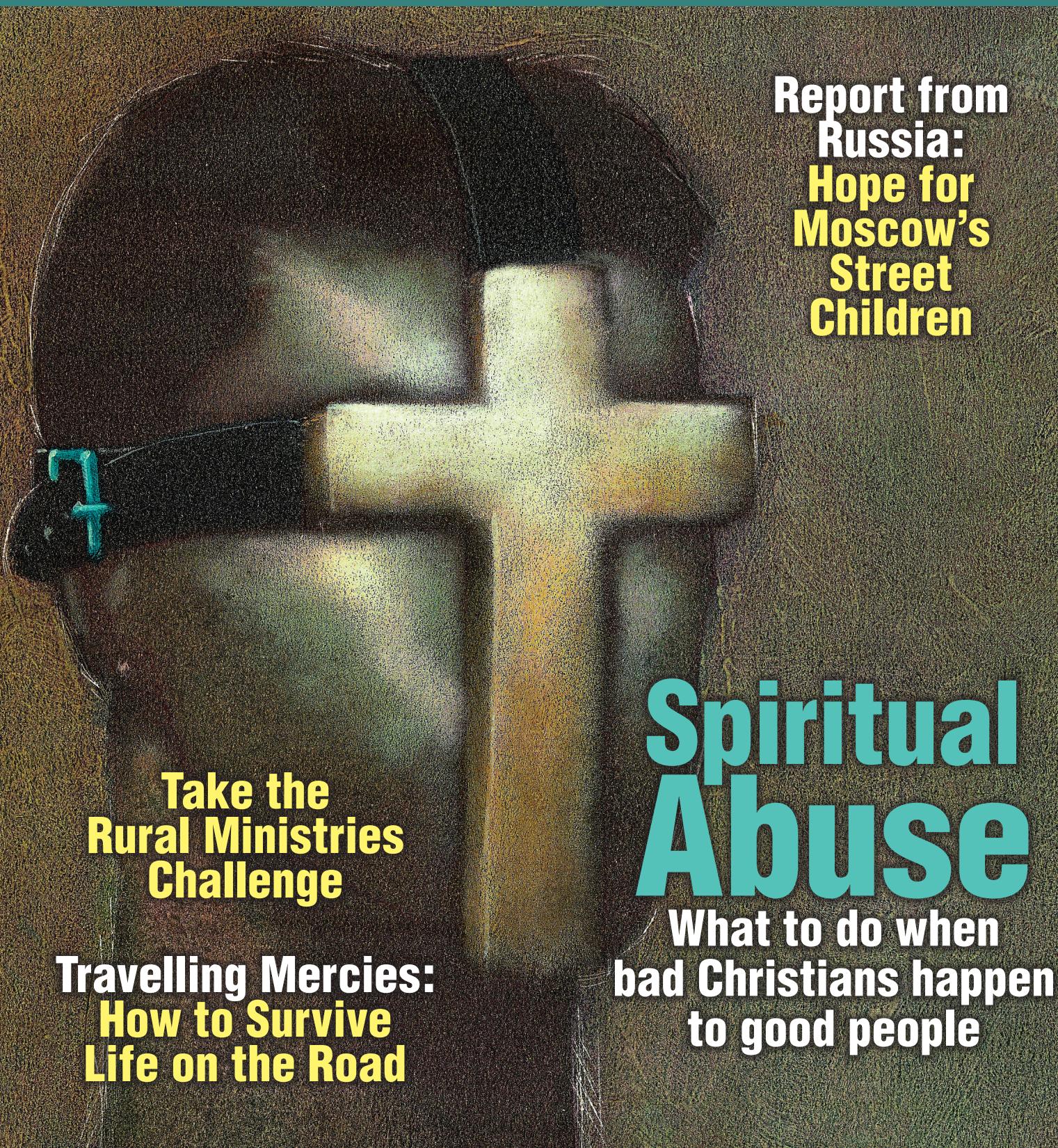
MAY 2008

# SALVATIONIST.CA

COMMUNICATING PASSION AND MISSION



Canada and Bermuda



**Report from  
Russia:  
Hope for  
Moscow's  
Street  
Children**

**Take the  
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Challenge**

**Travelling Mercies:  
How to Survive  
Life on the Road**

**Spiritual  
Abuse**

**What to do when  
bad Christians happen  
to good people**

# Evangelism and Witness

Newfoundland and Labrador Provincial Congress  
June 27-29 • The Glacier—Mount Pearl



**With**  
**Commissioners Max and**  
**Lennie Feener**  
*Territorial Leaders,*  
*USA Southern Territory*



**Supported by**  
**Commissioners William W. and**  
**Marilyn D. Francis**  
*Territorial Leaders,*  
*Canada and Bermuda Territory*

## Schedule:

### Friday, June 27

- 2 p.m. Officers' Councils—St. John's Citadel  
7:30 p.m. Welcome Celebrations (Musical)—The Glacier  
10 p.m. Youth Event—Reid Centre

### Saturday, June 28

- 10 a.m. Men's Rally—Mount Pearl Citadel  
10:30 a.m. Women's Rally—St. John's Temple  
1:30 p.m. Booth College Alumni Event—St. John's Temple  
3 p.m. Outreach (Gospel Concert)—Bowring Park  
7:30 p.m. Children and Youth Celebration—The Glacier  
9:30 p.m. Candidates' Event—Reid Centre

### Sunday, June 29

- 9 a.m. Prayer Meeting—The Glacier  
10 a.m. Morning Worship—The Glacier  
6 p.m. Evening Worship—The Glacier



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*Salvationist*



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Hope  
Today

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#### **Mission Statements**

The Salvation Army exists to share the love of Jesus Christ, meet human needs and be a transforming influence in the communities of our world.

*Salvationist* informs readers about the mission and ministry of The Salvation Army in Canada and Bermuda while engaging them with our biblical mission and purpose.

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## Spiritual Abuse ... And What to Do About It

During the last century a new phrase—spiritual abuse—entered into Christian vocabulary. No doubt the conditions for it to occur have existed since the beginning of organized religion. However, in recent years, the Church has challenged itself to understand and flee from all forms of it.

The term itself is not easy to define. In their book, *The Subtle Power of Spiritual Abuse*, authors David Johnson and Jeff VanVonderen comment, "It's possible to become so determined to defend a spiritual place of authority, a doctrine or way of doing things that you wound and abuse anyone who questions, or disagrees, or doesn't behave spiritually the way you want them to."

Over the centuries there have been many instances of extreme abuse by religious-minded persons, and we can certainly find multiple examples in our world today. Pick up any newspaper and you'll find headlines describing the latest killing and destruction by religious extremists fighting for the spread of their particular doctrine and lifestyle. Did you know Jesus included one such individual—Simon the Zealot—in his 12 disciples? Yet when Peter went for his sword in the Garden of Gethsemane, Jesus rebuked him for his actions.

Other forms of spiritual abuse are less violent but just as damaging. They include the shunning and stigmatizing of sinners by members of a congregation, and undue pressures placed on church members to believe certain doctrines or live out prescribed behaviours that demonstrate righteous living. These practices have invaded all religious communities, and this month in *Salvationist* we feature articles that call us to an awareness of these destructive attitudes. The writers challenge us to deeply experience God's grace for ourselves and allow that grace to shape and inform our relations with others in God's community.

It is helpful for us to ask the questions: Is my behaviour or attitude spiritually abusive to others? Do I see any occurrences of spiritual abuse in those who worship with me? How would I challenge people whose religious faith is abusive?

**Ray Moulton**

Lt-Colonel, Editor-in-Chief

## Salvation Army Responds to Toronto Fire



**Firefighters battle six-alarm blaze in downtown Toronto**

The cold winter morning in late February began normally enough for the crew of Toronto's breakfast ministry van. They were just beginning their regular route, serving breakfast to the city's homeless, when they received the news of a devastating six-alarm fire in progress.

The unit was rerouted and by 7:45 a.m. was set up at the scene on Queen Street West, where it supported the more than 150 firefighters, police officers and other emergency personnel who were present.

Throughout the day, smoke continued to fill the sky above downtown Toronto. The breakfast van, which had been joined by that time by the larger mobile canteen unit, continued to serve warm food and beverages and offer refuge to the city's emergency workers.

Staff from the Army's Florence Booth House, a women's emergency shelter, arrived at a nearby community centre, bringing food to the approximately 30 residents of the area who had been displaced by the fire. Many had been forced to leave their homes with nothing but the clothes they were wearing. The Army will continue to work with the residents as they begin the rebuilding process.

### Did you know...

...General Paul A. Rader (Rtd) and Comr Kay F. Rader received lifetime achievement awards from Christians for Biblical Equality? The awards recognized their work in affirming the participation of women in ministry  
...the Governor General and prime minister have approved the appointment of Col Glen Shepherd to the National Council on Welfare for a three-year term? The group advises the federal government on issues of social

welfare and social action policy  
...Mrs. Canada Galaxy 2008, Monica La Vella, as part of her talent/community involvement, is knitting children's scarves for The Salvation Army's community and family services in Dundas, Ont.? As the founder of Bears with Scarves, she and a colleague donate each scarf with a teddy bear, through the Army, to a child in need  
...The Salvation Army partners with local emergency measures organizations to co-ordinate

## Frost Ball Tournament Benefits Family Services

In February, seven determined teams took to the snowy course laid out on Lake Temiskaming for this year's Frost Ball Charity Open Golf Tournament. The fifth annual event was held to support The Salvation Army's food bank and family services in nearby New Liskeard, Ont. A total of 25 golfers enjoyed the sunny skies as they completed the course. They played with their regular clubs, but instead of golf balls, hit tennis balls into eight-inch holes that had been cut into the ice and snow on the lake.

The Frost Ball Tournament began as part of the Temiskaming Shores Snowfest in 2004 under the guidance of Nancy Gilmour, Salvation Army family services co-ordinator. She enlisted the assistance of one



**The Rev. Frank Cummins of Temiskaming Congregational Church enjoys a round of golf at the Frost Ball Tournament**

of her food bank volunteers and a local golf pro to begin this popular winter activity.

In 2008, the golfers completed the nine-hole course in about an hour and a half, raising more than \$1,800 for the Army's food bank.

## Hats for Regina's Children

May Hurren was cold as a child. The 86-year-old Regina resident was determined to do her part to make sure no more children felt the cold as she had. So she spent many years knitting hats for them. Last year, she knit more than 500. Sadly, May was promoted to Glory in January, and will be missed by her many friends at the Haven of Hope Church in Regina.



**May Hurren with some of the many hats she made for the children of Regina**

conferences and simulations that prepare for many types of disasters. This month's emergency services disaster training in Calgary is one way the Army keeps prepared for the many different situations to which it responds

...Toronto's Gateway Shelter has begun using pedal power to generate electricity using old exercise bikes? It is currently creating enough energy to power seven LED lights in one room of the facility

# Gateway Linens Opens Doors for the DISPOSSESSED

**F**inding steady work for the homeless just got a little easier in one Canadian city. The Salvation Army Gateway is a 108-bed shelter for men who find themselves homeless in Toronto. The name Gateway was chosen to express the desire to be the means of opening doors for those in need. Homelessness often results from running into seemingly insurmountable obstacles. The Gateway's purpose is to build trusting relationships with individuals and walk alongside them as they face those barriers.

Staff at The Gateway believe that every person needs a friend, a home and a job. While providing shelter and friendship has gone well, facilitating employment is a greater challenge. The average client is 40 years old and has been declared unemployable by society. A few years ago, Gateway director Dion Oxford was struck with an idea for a business that would help re-integrate these men into the workforce.

The Salvation Army provides 615 beds at its five Toronto shelters. The cost of doing the laundry for those facilities is \$325,000 per year. Why not create a linen service for the shelters and provide job and life-skills coaching for clients at the same time?

After raising \$250,000 to prepare the facility and purchase equipment, The Gateway hired its first four employees in

February. Staff will walk alongside them for six months in the linen program and then—once they graduate—connect them to a local employer.

It is exciting for Gateway personnel to see this vision come to life. Their enthusiasm is inspired by their love for Jesus and for their neighbours and is a very pure form of the gospel. It represents good news to people who cannot find work, and to those who get jobs but quickly lose them because they are dealing with an addiction or have not been taught the life skills to budget and pay rent. Motivated by their love of Christ, Gateway staff help program participants experience a real sense of God's presence and blessing in their lives. Gateway Linens is good news to those who are homeless and hopeless in Toronto.



Dion Oxford and Jay Hockaday help prepare the new laundry facility

## Ordination and Commissioning Events for

### God's Fellow Workers Session June 13-14

With Commissioners William W.  
and Marilyn D. Francis  
Territorial Leaders,  
Canada and Bermuda Territory

**Friday, June 13—7:30 p.m.**  
Divisional Salute to God's Fellow Workers Session  
Southlands Community Church  
85 Keslar Rd, Winnipeg  
Sponsored by Manitoba and  
Northwest Ontario Divisional Headquarters

**Saturday, June 14—4 p.m.**  
Ordination and Commissioning  
Elim Chapel, 546 Portage Ave, Winnipeg  
Refreshments following the service

## The Salvation Army



(Bandmaster John Lam)

presents

## Spirit of the West 39th Anniversary Festival

Saturday, May 31, 7:30 p.m.  
Scarborough Citadel, Toronto

with

## The United States Western Territorial Band (Bandmaster Neil Smith)

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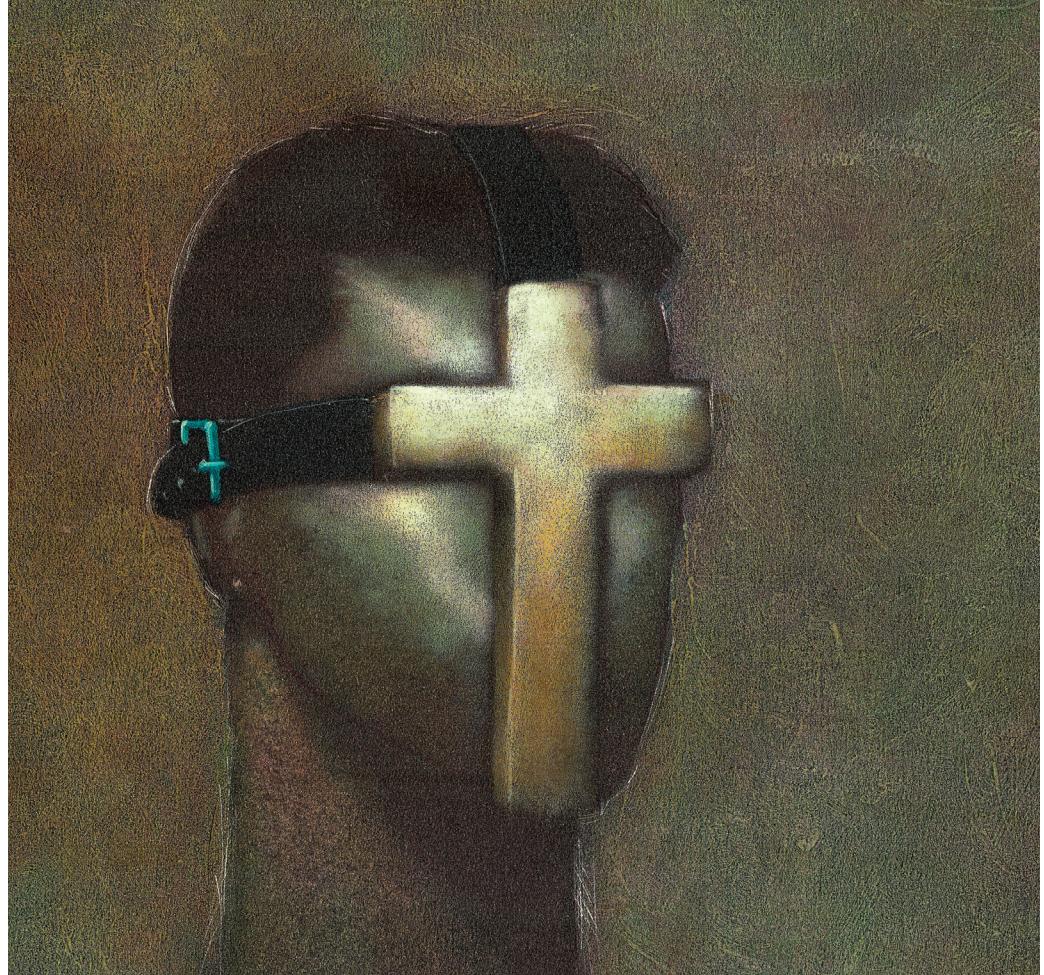
# Spiritual Abuse

It's not a new phenomenon, but there are steps we can take to avoid perpetuating age-old patterns of harmful behaviour

by Major Brian Armstrong, Corps Officer, Winnipeg East Community Church

t's not something we like to think about, but sadly, spiritual abuse in the Church happens far too frequently to be ignored. According to Spiritual Abuse Recovery International, it occurs when someone in a position of spiritual authority, whose task and calling is to serve, equip, nurture and help others understand their freedom in Christ, misuses that authority to manipulate, control and coerce people for their own need or purpose (see [www.spiritualabuse.com](http://www.spiritualabuse.com)). There's no doubt that this happens in our own day and age, especially to new believers and young-in-the-faith Christians. But where does it come from and what can we do about it?

As a starting point, spiritual abuse must be recognized as a sin. And while in some ways a sin is a sin, the Bible does use different terms to speak of the motivation behind it. In this context, there are two categories of spiritual abusers: those who know exactly what they are doing and continue their abuse in deliberate defiance of God, and those who don't know any better but are only replicating what they have been taught. The first group looks directly into the face of God and says, "I know this is wrong and against everything you stand for, but I'm going to do it anyway." Unfortunately, no amount of biblical or theological exhortation is going to help them. But for those in the second category, where most spiritual abuse tends to take place, it is not too late.



Their motivation is not to dishonour God but rather to honour him, yet somewhere along the way they've gotten off track and spiritual abuse has taken place.

## Speaking Out

Spiritual abuse is by no means a new phenomenon. Whenever you have people in power over others the potential for spiritual abuse is heightened. Throughout Christian history numerous church leaders have misused their power and

*Whenever you  
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heightened*

authority. One example was the proclamation that Christians should purchase "indulgences" to secure their salvation or the salvation of loved ones from purgatory—a brilliant fund-raising ploy. Thank God there have been Christian leaders along the way who have risen up and shouted, "Stop! Abuse! This is not God's Word. It is not right."

Looking back, we might think that this abuse should have been obvious. However, we must remember that in Martin

Luther's day (1483-1546) there was a general acceptance of Church authority. No one could fathom that priests could be spiritually abusive. Furthermore, even when the abuse was exposed, people were not sure how to respond. Some saw the error in their thinking, but others were absolutely convinced that the system was infallible and would defend it to the death.

Today, we find ourselves in a similar situation. We are so conditioned by what we have been taught that we don't see the abuse until someone rises up and shouts, "Stop! Abuse!" Even then, our reaction will often be to dig in our heels and stay the course rather than recognize it for what it is, repent and change our ways.

### **Self-Examination**

From the victim's perspective, spiritual abuse is spiritual abuse regardless of the motivation of the perpetrator. Have you ever thought that you might be a spiritual abuser, either intentionally or unintentionally? Ask yourself these three questions:

- Is my spiritual guidance/leadership making me feel important?
- Do I consider myself as spiritually superior to those I am leading?
- Do I need to be needed to

feel good about myself?

The second and third questions respectively raise issues about the need for power and the feeling of personal insecurity, both of which can be dangerous to yourself and others. If you answered yes to any of these questions, there is a good chance you could be a spiritual abuser without even knowing it.

Clearly the topic of spiritual abuse is multifaceted. This one article won't do it justice. However, it's important to keep certain things in mind, especially with respect to new believers, who are the most vulnerable. When providing spiritual counsel to those who are young in the faith, there are some critical teachings that will go a long way to help them avoid being spiritually abused. These can be broken down into fundamental lessons on grace, righteousness, holiness, freedom in Christ and the importance of rightly dividing the Word of truth.

People today are seeking a spiritual experience. The last thing they need is physical, mental or emotional dependence. The task of spiritual leaders is to point new believers to the reality of faith in Christ and encourage them on their own journey as they work out their salvation and discover their new identity in him. ☩

# **Essential Teaching For New Believers**

**Performance-orientated grace versus the gospel of grace.** The early Church really messed this up for us. Whereas the Apostle Paul taught salvation by grace through faith as a gift of God apart from works, the early Church found it necessary to re-introduce works as a way to be acceptable to God. The question that continually haunts us is, "Am I doing enough?" In the holiness movement, of which The Salvation Army is a part, we must be very careful not to continually present the message that we're never good enough. Remember, personal holiness is a response to God's gracious gift, not a prerequisite for it. As Isaac Watts said, "Love so amazing, so divine, demands my soul, my life, my all" (SASB 136).

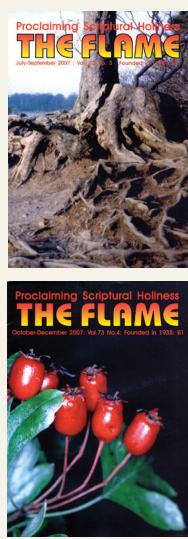
of God because we can do no other. For too long the Church has told believers what they can and cannot do. Previous generations of Christians were raised with specific prohibitions. For example, they were told, "True Christians don't go to dances or movies. They don't play cards or go to sporting events on Sundays. They don't wear blue jeans or play the fiddle ...." The message was one of law, not grace. The reality is that no one is going to stop you from doing what you decide to do. Even as Christians, you are free to do anything you want. However, be aware that some things are pleasing to God and others aren't. As your spiritual mentor, my role is to help you discover God's will and help you mould your will to his will.

### **The misuse of Scripture.**

The Word of God, on which we base our faith and practice, must be correctly interpreted. To wrongly interpret it can lead to horrendous spiritual abuses, especially for new Christians who are initially reliant on spiritual leaders for sound teaching. The misuse of Scripture can be one of the greatest spiritual abuses. I can't tell you the number of times I have been sitting in church and wanted to jump out of my pew and yell, "Stop! Abuse!" A woman who was being abused by her husband once told me that when she went for help the minister simply quoted the verse, "Wives, submit yourselves to your own husbands ... " (Ephesians 5:22). In fact, she was made to feel spiritually disobedient if she refused to obey God's Word. It is amazing how often poor interpretation of Scripture has led to a multitude of spiritual abuses.

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Norman Armistead)

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**The gospel of freedom.** As Christians, we have this incredible gift of freedom. The miracle of our spiritual transformation is that through growing in Christ we begin to discover God's will for our life. We begin to seek the things

# HANDLE WITH CARE

When it comes to evangelism,  
pressure tactics don't work

by Major Denis Skipper

**P**at and Bill, a Christian couple from Ontario, often visited their parents and siblings in California. They prayed that somehow their faith in Christ would "rub off" on family members. Over the years Bill's sister, Joan, had observed their Christian lifestyle and knew they were regular church attenders. She began to raise questions about personal faith and life after death. Pat and Bill were delighted to learn that Joan's neighbour had been witnessing to Joan on their daily walks together. God was at work! But recently, Joan began feeling more and more uncomfortable about these conversations and stopped her walks with the Christian neighbour. "Somehow I feel guilty," she admitted, "but I'm not sure why."

What happened? Was the neighbour sensitive in her approach and faithful in her witness to a pre-Christian? Was the guilt Joan felt a result of the Holy Spirit's conviction? Or was the neighbour too forceful in sharing her faith, too urgent in accomplishing her agenda of bringing another "lost soul" into the fold? Impatient evangelism seldom works!

How we treat people—all people—is a very important challenge for each Christian. Especially when we sense that the Holy Spirit has prepared the way for the good news (the "gospel") to be shared. Yet sometimes manipulation creeps into our approach and we rationalize that the means don't matter as long as the end (personal salvation) is accomplished.

A young Christian couple with three children invited some unchurched friends to their home for dinner. It was a warm, relaxing occasion. At the conclusion of the meal, the parents followed their usual custom of Scripture reading and prayer. However, instead of reading the next passage allocated for that day, they hand-picked John 3:1-21, in which Jesus says to Nicodemus, "You must be born again ...." On their way home that evening, the visiting couple commented on how awkward they felt. It appeared that their gracious

hosts were sending them a message—but they didn't understand its meaning or why it was being sent.

What happened? Did the Christian couple overstep their bounds by inviting their unchurched friends to share in their family devotions? Could they have chosen another reading that may not have left their friends feeling so ill at ease and confused? Often our aggressive, "in your face" approach can do more damage than good if it makes people feel threatened or uncomfortable.

## Wait For God's Moment

When it comes to evangelism (sharing our personal faith in Christ with others), Christians today can be categorized as:

- Those who never share their faith with others.

- Those who share their faith with anyone within range.
- Those who share their faith with pre-Christians in a sensitive, caring manner.

It is counter-productive to witness to our personal faith in Jesus in a way that is less than personal. Faith is best shared over the bridge of relationship. As a genuine friendship develops, lifestyle differences are noticed. We wait for God's moment and listen for the door of opportunity to creak open. Often this occurs when our new friends choose to share with us some joy or pain. They may feel quite vulnerable as they open up to us, and we need to be sensitive to these feelings. Never trivialize feelings, even if you actually don't agree with them—they are real to the one who is taking the time to share.

Once the door is open, we plant a seed of truth and pause to witness how God



will nurture it and bring it to harvest. We trust God to do his work of conviction and change. We pray for the salvation of our friend and for God's guidance. We petition our heavenly Father, who "is patient with you, not wanting anyone to perish, but everyone to come to repentance" (2 Peter 3:9). When appropriate, we share our own experience in Christ and walk the next steps with our seeking friend.

Even after the profession of faith in Christ, doubts may assail and a relapse may occur. Perseverance on the part of the mentor is essential. Babies don't learn to walk without falling! Babes in Christ are no different. Bribes, threats or the withdrawal of personal support would be devastating to the new Christian at this point. When the Christian way becomes more difficult, more love is required from the mentor and the faith community.

This spiritual work must be built upon genuine friendship. Friendship evangelism that is conditional (e.g. "I'm your friend as long as you stop drinking alcohol and come to church with me") is not genuine and ultimately will be ineffective. As the new child of God grows in his or her faith and focuses more on Jesus Christ, lifestyle changes and attitude transformations will occur. New Christians must be given time

and support to develop. They must be handled with care—not bullied! Most of all, they need our support and the small-group encouragement that church affords. In any Christian mentoring relationship, patience is required—pressure tactics don't work.

*New Christians must be given time and support to develop. In any mentoring relationship, patience is required*

#### **Person-to-Person Work**

As Christian mentors, we must be cautious. When discipling new Christians on an individual basis, there exists a potential for:

- Huge assumptions (e.g. "He doesn't attend church so he can't be a Christian").
- Judgmental attitudes (e.g. "She is a Roman Catholic so she doesn't know Christ").

- Confusing terminology (e.g. "If you don't profess to be 'born again' you can't possibly be a Christian").

We need to treat others graciously, as God in Christ treated us with unconditional love and acceptance. The revelation of the Lord Jesus Christ as our personal Saviour is a sacred trust—a wonderful treasure that we are called to share. Jesus, our risen Lord, told his followers, "All authority in Heaven and on earth has been given to me. Therefore go and make disciples of all nations ..." (Matthew 28:18-19).

So many people in our communities are "in transition." They may be facing a new country and culture. They may be newly married, new parents or newly divorced. They might be experiencing a new location, school, job or career. Or they may be grieving a personal loss, whether a loved one, a job or their own health. These people are open to the life-changing gospel we have experienced in Christ. What an opportunity! Like the song says, "We have a gospel that matches the hour" (Gowans and Larsson, *Take-Over Bid*).

The challenge is ours to value this treasure of God's love and share it with others in a manner that honours him who gave us such a matchless gift.

Handle with care! ☩

# BOOTH

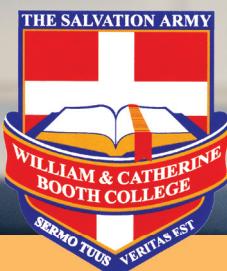
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# It's All About People

New chief secretary shares how integrated mission continues to shape his life and ministry

**Interview with Lt-Colonel Donald Copple**

**S**hortly after Lt-Colonel Donald Copple assumed his new responsibility as chief secretary on March 1, Lt-Colonel Ray Moulton, editor-in-chief, took the opportunity to interview him in his office at THQ

**How did you first meet The Salvation Army and begin your journey with God in it?**

I grew up in a small community in northern Saskatchewan just outside Flin Flon, Man. As a teenager, I spent most of my evenings hanging around the local pool hall, where every Friday night the Salvation Army officer, Brigadier Bill Carey, came by selling *The War Cry*. He engaged me in conversation and invited me to come along to the local corps. I knew little about the Army and even less about the Church. A few days later, some Salvation Army young people came up to me at school and made a point of introducing themselves to me. They asked me to have lunch with them and invited me to come out to youth group. That was in 1959 and I have been going to the Army ever since.

I was intrigued by the young people and how they were interacting on behalf of social justice issues. I don't think they knew what to call it in those days, but they were working with First Nations people in after-school programs, literacy programs and those kinds of things. As I think about it now, The Salvation Army in that community was made up of a whole lot of people, mainly teenagers. I was impressed at how this kind of work was

being pushed and carried by a bunch of kids, along with some older adults.

**What led you to consider God's call on your life?**

I was very impressed with the kind of selfless commitment I witnessed in those Salvationists, particularly on the part of the corps officers to their people and to the community. It seemed to me that to live like that would be a worthwhile way to spend one's life. As I became more and more involved in the Army, I was intrigued by the life, work and ministry that the Army offered. I still remember a number of the old stalwarts in the corps

**ships. How do you understand this term and its approach to ministry?**

I have a strong appreciation for The Salvation Army as an institution. But I recognize that within the context of the Army—both as a church and an organization—there are individuals, and each one has an opportunity to infiltrate the community where they live, work and worship. In all of those communities, every Salvationist has the opportunity to be light and salt—to help the people with whom they come into contact to understand the gospel message. This gospel is not just the regeneration of the human spirit. It's

ment and where they choose to worship.

**It's more than just providing a bag of groceries or a night's accommodation.**

Yes, it's much more than that. It's assisting people to find their own solution to their circumstances. It's helping people come to terms with the things that drove them to be where they are and what they are, and to begin figuring that out and working that out—redeeming themselves, in the best sense of the word.

**How does your role as chief secretary provide opportunity to apply integrated mission principles or encourage integrated mission throughout the territory?**

The primary role of any headquarters, whether on a divisional or territorial level, is to support the work of local ministry units. In terms of integrated mission, what we do is provide the resources where our people can come to understand the basic principles. When they can begin to understand the whole concept of relational theology they can start to apply that to their day-to-day lives.

We have an alarming tendency in today's culture to compartmentalize our lives. We must teach Salvationists and others who worship with us that the Church, especially The Salvation Army, is not about little pockets of life. We have to roll up our sleeves and become involved at every level with individuals—the people with whom we work and worship. S

***Every Salvationist has the opportunity to be light and salt—to help the people with whom they come into contact to understand the gospel message***

who made a profound impression upon me as a young person. They showed me what a simple life well lived could accomplish, what it could look like.

**In your new role, you've expressed an interest in exploring integrated mission with our readers. You've become known through your previous corps and administrative appointments as being very relational, a person who has understood and cared about those with whom you have worked. Integrated mission is very much based on relation-**

also the redemption of culture, the redemption of society.

I think of one young officer for whom I have a great deal of respect. Whenever I ask him, "What are you doing today?", he replies, "I am saving the world." Now the task in which he is currently involved might be very focused and quite small. It might only concern one or two other people. But in the broader sense, *that* is what he is doing—saving the world. To a large degree, that's what integrated mission is. It's the individual Christian—in our case the individual Salvationist—making a positive impact in the neighbourhood where they live, in their working environ-

# teen talk Revisited

A lot can happen in 14 years!

by Major Beverly Ivany, Secretary for Candidates, THQ Personnel Services

In the early 1990s, my husband, David, and I were the proud parents of a teenager—Rochelle—and three pre-teens—Joel, Kirsten and Josh. As they came home from school, they were talking about issues we never had to deal with at their age. I wanted to help them cope with their world, but there wasn't much out there for teens.

It took three years to write *Teen Talk*, in which I tried to address the many challenges kids had to face. Despite the sensitive nature of some subjects that raised concerns by Salvation Army administration, it was published "as is." Since then, many people around the world have commented on how much they've appreciated its Christian perspective. One young man claimed the book actually brought him back to faith. Many young people have told me they have faithfully used it for their devotions and have been affirmed in their beliefs because of it. On a personal level, researching and writing *Teen Talk* helped me understand young people better—especially my own children.

So, what has happened to our family since the book was published in 1994? Here they are in their own words:

## Josh (now 24)

For many years, I claimed to be a Christian but my actions didn't match my words. I wanted to love God and the things of this world. Realizing a need for change, I moved to the Downtown Eastside of Vancouver in 2004. It changed my life, as I started realizing I needed to live the way God intended. I also met and fell in love with Jennifer Burr, and we've now been happily married for two years. We live in London, Ont., where we help lead the Army's 614 community. There are stresses, but we are trying to be obedient to what God is calling us to do.

## Kirsten (now 26)

After completing an undergraduate degree in psychology at McGill University in Montreal, I got involved in music and networked and ministered to various communities. This was great, but I felt unsatisfied. There had to be more. I too moved to Vancouver's

Downtown Eastside, where I still live while trying to love God and minister to those around me. As I've matured, my questions, dialogue and relationship with God have all deepened, and I am slowly learning to acknowledge his sovereignty in my life.

## Joel (now 27)

After earning a music degree from the University of Western Ontario, I cycled across Canada and travelled to England, Central America and South Africa. I've worked in Toronto at both divisional and territorial headquarters and am now completing a diploma in opera directing through the University of Toronto. I have no idea what adventures lie ahead of me, but I have peace of mind knowing that I have a Creator and that The Salvation Army has played a role in forming who I am.

## Rochelle (now 30)

Since *Teen Talk*, I married the love of my life, John McAlister, and earned degrees in peace and conflict studies, political science, and a masters in social work. We currently live and work for the Army in Zimbabwe, where I am the territory's HIV/AIDS co-ordinator. God is patiently teaching me to trust him with everything in my life—from my daily bread to my future. I strive to love God with all of my heart, mind and soul, and to love all people as much as myself. These two things make me who I am. They always have.

## Dave

Fourteen years later, I'm whiter (not greyer), wiser, more thankful, less uptight, better connected to friends, more self-aware and less self-absorbed—in a word, healthier. I am not where I thought I would be, but where I secretly hoped I would be.



The Ivany family then and now: From left, Joel, Josh, Rochelle, Bev, Kirsten, Dave

I rejoice in each member of my family and am convinced that "the best is yet to come."

## Bev

I'm a different person than I was 14 years ago. God is transforming me into the woman he wants me to be. I love my family more than ever. Though now living and serving in different places, we are linked together in the bond of love we have in Christ.

We are far from being a perfect family, yet we embrace God's amazing love and have a passion to be all we can be for him. I'm truly blessed beyond measure. ☩

# Giving Hope Today

It's more than a brand, it's a promise

by **Graham Moore**, *Territorial Public Relations and Development Secretary, THQ*

**G**iving Hope Today is a promise that The Salvation Army is making to the Canadian public. It says that we are here to provide hope to the 1.5 million Canadians who come to us every year for help.

Everyone who associates themselves with The Salvation Army (officers, soldiers, employees and volunteers) is crucial to the fulfilment of this promise. From the employee who answers the telephone to the officer who ministers to an individual, the opportunities to provide hope to others are endless.

Women like Anita find "acceptance and dignity" at The Salvation Army. A former drug addict who was raped and locked in her attacker's trailer, she escaped to a neighbour's house and was whisked off to a Salvation Army emergency shelter. Through counselling and support, the past is now behind her, and Anita has found satisfaction in working at the "safe house" that gave her a new start in life.

There are also the desperate callers to the Army's suicide crisis lines who are quick to convey their chilling plans of self-destruction. Dedicated staff members are trained to provide immediate intervention at any time, day or night. Every year, thousands attempt this silent tragedy. The Salvation Army gives them hope in their darkest hour.

Others, like Riley, are grateful that the Army accepts them for who they are. Riley was homeless and hooked on heroin and crack cocaine for 25 years when he came to our doors looking for help. Then he was diagnosed with full-blown AIDS. When the officers noticed they hadn't seen Riley for a while, they checked in on him at his home. He recalls their comforting words as he bid them farewell. "If you need us, give us a call. We'll be there to help." Riley made that call and has recently celebrated a full year of sobriety. He now volunteers with the Army's breakfast van in his community, where he shares his story of hope and survival.

Every day and at every level across

Canada, 1,900 active and retired officers, 10,000 employees, 50,000 volunteers and 500 ministry units live out The Salvation Army's promise of Giving Hope Today, as they invest in hurting, marginalized and overlooked people in their individual communities.

Reporters, websites, Internet bloggers and other third-party communicators need ways of explaining The Salvation Army to the general public. Left on their own, they will define who we are without our permission. Giving Hope Today is a united, clear, concise promise that media across



## What is a Brand?

Behind every brand is a promise. A brand is not a slogan, tagline or logo. It is the guarantee behind an organization that makes everyone aware of what they will find when they establish a relationship with the agency. In the Canada and Bermuda Territory, The Salvation Army's brand promise is Giving Hope Today.

It is critical to have a promise that defines The Salvation Army in the mind of the public. A successful brand gives us better name recognition and loyalty from those who support us. It also places trust in the services we provide, knowing that clients consistently "experience the brand."

Another key purpose is to inform others of who we are, so they in turn can communicate it to a wider audience.

the country can use to describe both The Salvation Army as an organization as well as the commitment its individual members have for the Army's mission.

## Why "Giving Hope Today"?

This promise is fresh, inspirational, informative, scriptural and mission-focused. The Salvation Army in Canada has been caught up in a cultural shift. We can no longer justify our existence solely on our heritage or our past successes. Instead, we have to find new ways of being relevant to an emerging, extremely diverse audience.

With that in mind, a change was made in September 2006. After a six-month planning and exploration process, and in partnership with our national

advertising firm, The Salvation Army replaced our former slogan, Get Behind the Shield, with a new brand promise—Giving Hope Today.

It is based on Romans 15:13, which says, “May the God of hope fill you with all joy and peace as you trust in him, so that you may overflow with hope by the power of the Holy Spirit.” Giving Hope Today is a promise that is realistic, informative and conveys our mission with clarity.

- **Giving**—We give our time, resources and energy as we support others.

research has shown that a focused approach helps people understand who we are and what we are doing. Once again, working with our ad agency, our recent campaigns were chosen to best communicate to the public the hope we offer to the dejected, downhearted and desperate members of our society.

**We See What Most Don't.** The Christmas 2006 and 2007 campaigns focused on homelessness, practical family assistance and addictions. Last year The Salvation

### Poverty Shouldn't Be a Life Sentence.

This was the focal point for our April 2007 campaign.

Statistics Canada reports that 2.8 million families, or one in five, live below the low-income cut-off (LICO), the new politically correct term for poverty line. And the Federal Homelessness Secretariat estimates that 150,000 Canadians live without a permanent roof over their heads. Most groups that work with the homeless think the actual figure is at least double that amount.

**The Red Shield Appeal.** Every year in May, funds are raised through our annual door-knock campaign and by direct mail. The public is reminded of our mission and the financial support that is needed to meet the ever-increasing demand on Salvation Army social services.

During all of our campaigns people are given the opportunity to help street people, unwed mothers, lost and lonely youth, individuals with addictions and families in crisis.

### Our Challenge

We are grateful for radio and television broadcasters, transit shelters and magazines such as *Maclean's*, *Canadian Living*, *Salvationist*, *National Geographic*, *Reader's Digest* and *Chatelaine*. They assist us in letting the public know that Salvation Army programs are life-changing. Continued donations mean that more people are reached and more lives restored every year.

Our challenge is to consistently, and at every opportunity, be the hope for the Rileys, the Anitas and the unnoticed in our society. Yes, it will take time and effort, but we must live our promise so they will believe it. 

### Fast Facts

#### The Salvation Army:

- provides service in more than 175 languages to vulnerable communities in 113 countries worldwide.
- is the largest non-governmental direct provider of social services in Canada.
- spends 88 percent of its total operating budget on programs and services.
- uses technology to showcase the organization's ongoing relevance to the lives of Canadians (e.g. YouTube, Facebook, Virb.com, Twitter).
- can be supported financially by clicking on the Donate button on [SalvationArmy.ca](http://SalvationArmy.ca), calling 1-800-SAL-ARMY or responding to direct mail and kettles.



**WE SEE WHAT MOST DON'T**

SalvationArmy.ca  
1.800.SAL.ARMY

 Giving  
Hope  
Today

Design: ACLC Inc. | Photography: Dattu Photo

- **Hope**—This is meant to inspire and motivate. We can let people know that the opportunity for a better life exists.
- **Today**—Right now, and every day, we can give hope to those in the streets, in our centres and in our church congregations.

This brand—Giving Hope Today—is relatively new. But the mission of The Salvation Army—"to share the love of Jesus Christ, meet human needs and be a transforming influence in the communities of our world"—remains the same.

### Marketing Campaigns

The purpose of a marketing campaign is primarily to raise funds, but we also include education and awareness surrounding our mission and services. Our

Army provided one-third of the shelter beds in Canada, 2.5 million meals to the hungry, and helped thousands of people with addictions. Sadly, some people think the poor and homeless are that way because they want to be, and all would be well if they just pulled themselves up by their bootstraps. But there are others who know that poverty, domestic violence and addiction are symptoms of deeper societal problems, and individuals sometimes can't help themselves. Laying aside various opinions, this campaign slogan reached deep into the hearts of the public and more than \$22 million was raised through kettle collections, direct mail, the call centre and online donations. These funds are put right back into helping the poor and giving hope each day.

# Weakened Arms Held

As members of our local congregation, it is our responsibility to lift up the weary arms of our leaders so God's purpose can be fulfilled

**M**y phone rang. It was a corps officer calling to talk about the fact that some members of his congregation were treating him "abusively." As I listened to his story unfold, his tears were audible. He was broken, and questioned whether he could continue in ministry. Later that same day, I received an e-mail from another officer with the subject line: When officers feel abused.

Both described a litany of verbal attacks on their ministries, their families and their character. Both had been subjected to intimidation, bullying and threats by various corps members and lay leaders. As the territorial abuse advisor, I was appalled and deeply concerned that any person, officer or otherwise, would be on the receiving end of such cruel, mean-spirited treatment. As corps sergeant-major at my own corps, my heart was burdened. I felt saddened that these abusive behaviours would be directed toward any pastor and became more determined to be an encourager and supporter for my own corps officers.

While we often hear about pastors who have abused their pastoral position with members of their congregations, in reality there are many pastors and their families who have endured personal attacks and are wounded in ministry. They often suffer in silence because they are demoralized and don't feel the situation will change. In fact, there is a great fear that the humiliation and verbal assaults will escalate.

## Expectations and Conflict

In The Salvation Army, corps officers are expected to be good at everything. Congregations expect them to be gifted speakers, capable administrators, skilled counsellors, accomplished public relations directors, insightful programmers, qualified maintenance workers, profound theologians and eloquent prayer warriors. They want them to teach, preach, sing, cook, visit the sick, minister to the incarcerated, run the men's and women's fellowship groups and manage all the other church



ministries. Sadly, corps officers' families are often neglected. Yet, when things don't always get done promptly or efficiently, some wonder, "What have our officers been doing with their time?"

Every church experiences occasional personality conflicts and disagreement. But in a growing trend, normal clashes are escalating into bullying or pastoral abuse—often with devastating conse-

quences. Constant criticism, verbal abuse, unrealistic expectations and manipulation are all examples of bullying behaviours. Increasingly, many clergy in every denomination are finding themselves the target of bullying and abuse. Countless ministers of the gospel have become the targets of slander, gossip and the undermining of their ministry by those who fail to give their support.

# High

by Nancy Turley

Territorial Abuse Advisor, THQ Personnel Services

Many congregations have individuals who want to control everything that happens in the church. Some members, often called “pathological antagonists,” even take pride in making the life of their pastor difficult as they subject him or her to emotional and spiritual abuse. And if this was not enough, there are the passive bystanders who often do even more damage just by sitting back and doing nothing, causing the pastor to feel disappointed and totally alone in the midst of the battle.

## Support and Encouragement

Scripture clearly reminds us that no leader can lead without support and encouragement. In Exodus 17:8-16, we read about Israel’s battle against the Amalekites. While Joshua and his troops were fighting in the valley, Moses, Aaron and Hur stood on top of the hill watching. As long as Moses held up his arms and prayed, the Israelites were winning. When Moses’ arms grew tired, Aaron and Hur lifted up his hands so the battle could be won.

This word-picture of Aaron and Hur supporting Moses’ weakened arms is a vivid depiction of pastoral ministry. Every spiritual leader needs to have some Aarons and Hurs in their life. Every pastor needs someone to hold their arms up when they get tired, someone to stand beside them, encourage them and give them a vote of confidence.

God has ordained leadership for the local church. It is time that the body of Christ makes a concerted effort to reach out to injured or hurting ministers who have given their best for God’s Kingdom. This is not to say that our leaders have no faults or shortcomings. But we must be intentional in providing the support and encouragement that they deserve. It is a measure of grace and a sign of a congregation’s spiritual health.

## Our Responsibility

The Apostle Paul called on the church to fulfil its responsibility to their “shepherds”—those called and anointed by God to lead. “Acknowledge those who work hard among you,” he writes, “who

care for you in the Lord and who admonish you. Hold them in the highest regard in love because of their work. Live in peace with each other” (1 Thessalonians 5:12-13).

In addition, the writer to the Hebrews says, “Remember your leaders, who spoke the Word of God to you. Consider the outcome of their way of life and imitate their faith” (Hebrews 13:7).

Every leader has the responsibility to lead with integrity, to be gentle, to instruct with clear biblical truth. The emphasis in these passages, however, is on the responsibility of the followers. They are to know their shepherds deeply and respectfully and to value their service. We might disagree with a decision they make, recognize their deficiencies or maybe not even care for their personality—but we’re called to love them anyway.

*Every pastor needs  
someone to hold their  
arms up when they get  
tired, someone to stand  
beside them, encourage  
them and give them a  
vote of confidence*

It’s easy to be indifferent to someone or to be unkind. Yet this type of attitude can be dispelled when we take the time to get to know our leaders and appreciate their unique character. However, nurturing respectful relationships with our leaders requires work, along with plenty of forgiveness, patience, clear communication and, most of all, Christlike love. We are called to make a personal investment by acknowledging our leaders for who they are, respecting their position and having a deep appreciation for what they do. We must always speak honourably and respectfully of them, offering them

our highest and best opinion. They are God’s messengers to our souls. We must in turn extend grace to them as our spiritual leaders.

It is no secret that discord and dissension within the church is devastating to the Kingdom of God. Abusive churches are not growing churches. Our corps officers have been given to us as our pastors. As congregational members, we must be committed to upholding them in prayer and through other means of support. It is our responsibility to lift up the weary arms of our leaders so that God’s purpose can be fulfilled.

I hope that one day soon my phone will ring and I will hear an officer say, “I have Aaron and Hur by my side today. We’re going for coffee.” ☈

## Practical Support

Here are some practical ways you can support your corps officers in their pastoral role:

**Remember them in prayer.** Praying for your officers can have a lasting impact on your corps. Pray that God will anoint their preaching, protect their family and renew their passion for Christ. Pray that they will grow in the grace and knowledge of Jesus and be humble, patient, wise and loving.

**Offer your help.** Use your skills and abilities to bless your corps officers. You may have skills they are lacking. Offer to help whenever possible.

**Squelch gossip.** If you hear a negative comment about your corps officers, respond with something positive. If misinformation is being spread, correct it with the accurate information. Sometimes silence or just walking away will speak volumes. Don’t talk about your officers in a negative way in front of your children. Help them to have a healthy opinion of their spiritual leaders.

**Express your appreciation.** Everyone needs encouragement. A note or phone call can quickly lift the burden your officers may be carrying. Limit negative comments and look for a positive aspect of their ministry.

**Recognize that they must keep their home life top priority.** Like any other Christian parents, corps officers must ensure that their family life is healthy. Healthy families allow for healthy ministry. Too many children of Christian pastors walk away from the faith because they feel abandoned by parents who are too caught up in the challenges of ministry to be present at home.

# Abuse By Any Other Name ... Still Stinks

Advice to youth workers about some of the potential pitfalls of ministering to young people

by Clint Houlbrook, *Editor, SendTheFire.ca*

**C**onversation and thoughts about spiritual abuse have been stirred up as of late, perhaps fueled by movies such as *Jesus Camp* being made available at popular video stores nation-wide. Or maybe it's just because people today are aching to think freely for themselves, and the model of "the preacher" standing up front and having all the insights and answers rubs slightly against the grain. Here are some other angles to consider when looking at this alarming but growing behavioural trend.

## Mister or Miss Fix-It

Sometimes an overconfident attitude—"Have no fear, [insert name] is here!"—can dominate the mindset and mentality of youth workers. As I think back on my own youth ministry, I remember having some of these thoughts go through my head. I wasn't naive enough to think that I was some new kind of messiah or the key to a young person's salvation, but somehow I thought that I could make everything better. I thought that was my job. I think part of it was just the guy coming out in me. (It's our natural tendency to just want to fix things. Ask any wife!) But another part came from the position itself and my desire to be significant.

We want to feel like we have value and worth, and this translates into how we are affecting or helping those around us. The whole idea of being Mister or Miss Fix-it, or the one with all the answers, can be tempting.

The question youth workers, or anyone else involved in ministry to others, needs to ask to keep themselves in check is: "Am I trying to be their messiah or am I point-



ing them to the Messiah?" Remember, you won't be in their life forever. Jesus will.

## Here's What I Think

I remember my first few years of ministry thinking, *Nobody told me about this. I wasn't prepared for this.*

It seems like ministry with others is more complicated than it's ever been. It's common for young people to seek refuge from so many things such as separation and divorce, drugs, alcohol, physical or sexual abuse, a death in the family, serious illness of family members, eating disorders, cutting or self-harm. In many cases, today's youth workers have had little to no education in the field of counselling.

There are things we know and there are things we think we know. A good question to ask is: "Do I know how to deal with this properly?" Stay away from things you only think you know about. Refer people for professional help when necessary.

## Boundaries

When I was a youth pastor we kept it pretty simple. As much as possible, guys walked alongside other guys through life's "stuff" and girls connected with other girls. It kept things from getting too complicated and messy.

On more than one occasion I've heard stories of youth leaders who have fallen because they failed to keep a distance with members of the opposite sex. Think about it. People are emotional with all sorts of thoughts and feelings running through them as they try to navigate life's challenges. You come alongside them and listen, feel their pain and encourage them. You're probably thinking, "Man, it feels good to

be needed," and they are thinking, "This person really gets me. They care about me."

Don't forget, young people are impressionable. It is a scenario waiting to go bad. The tagline for a popular gambling advertisement seems appropriate in this context: "Know your limit and play within it." Don't gamble with your life or the lives of those to whom you're ministering.

It's always healthy to have proper checks and balances in place to minimize the possibility of ministry going bad or people's lives being destroyed. In The Salvation Army, we require anyone working with youth and children in *any* capacity to have a police records check as well as fill out an internal Application for Working With Children and Youth. It is also required that all workers watch the video *Unveiling the Realities of Child Abuse*.

Youth work is a calling. Don't abuse it or short-change those under your ministry. S

## How to Avoid Spiritual Abuse

- Know the Bible so that you teach it accurately
- Know the law (you are legally required to report abuse)
- Know proper guy/girl boundaries
- Know when to refer someone for professional help
- Know that you're not saving people, God is

*For more information on the requirements to work with children and youth, contact your local DHQ or Nancy Turley, territorial abuse advisor (nancy\_turley@can.salvationarmy.org)*

# Discovering a New Rhythm in Life

The Church calendar enables us to enter into the mystery of "God with us"

by Andrea Brown

*Student, William and Catherine Booth College*

**A**t the start of this Salvationist series, the idea of taking a sacred journey was an invitation to look at Christian spirituality in the same way that we view our day-to-day lives and the ticking of the clock. Just as the sun rises and sets every day, so too does spirituality and worship have a natural rhythm that sometimes gets lost as the here-and-now takes over. The aim of taking a spiritual journey through this past year was to bring focus to the Christian calendar and draw attention to those events that are significant and challenging to our faith. It has been an attempt to help us get ourselves in rhythm with Christ, rather than being consumed by the culture and busyness of the world around us.

Celebrating the Christian year is a way of remembering and acknowledging what God will yet bring to completion. The cycles of the Church calendar enable us to keep time with Jesus and enter into the mystery of *God with us*. Understanding this, we realize that times and places of explicit worship are important in shaping and expressing what our whole lives are meant to be.

As part of our worship, the commemoration of various events in Jesus' life should be done in community—not out of duty, habit or obligation, but because it is the way God has given us to remember and express our life in Christ, through Christ and with Christ. By realizing and interpreting the events of the Christian calendar as a whole, we enable ourselves to experience the rhythm of spirituality in more than just an individual sense. Journeying on this road together brings a form of accountability. It allows for re-interpretations of major events and opportunities for creativity. As a fellowship of believers, it poses challenges and creates a sense of closer community as our collective focus becomes a closer walk with Christ. Most importantly, recognizing

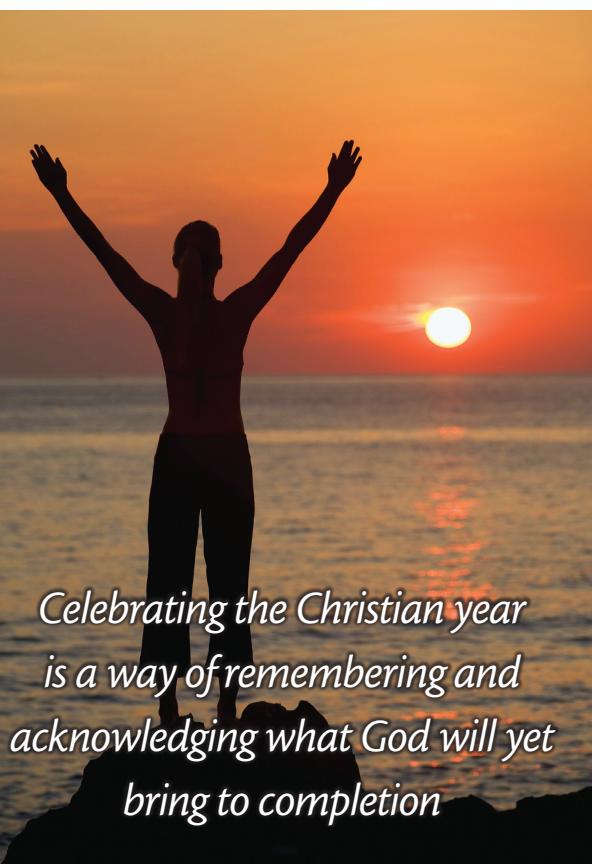
the rhythm of spirituality empowers the body of Christ in unexpected ways.

Participating in the cycles of Advent, Christmas and Epiphany, followed by Lent, Easter and Pentecost, provides the pattern of Christian spirituality and ministry. The discipline of moving through these spiritual seasons is itself a metaphor for the kinds of changes we experience in our own journey. Because all of us undergo the changes of life such as growth, suffering and passages

to bring a new life to a congregation's collective ministry. The renewal of worship in the 20th century has brought a new appreciation for the intrinsic connection between praying for others and ministering to them. If we don't pray for those whom we serve, what good are we doing them? On the other hand, if we pray and don't serve, we are not practising our call to holiness in the way God has called us to do.

I understand the need for the Word of God to be taken out into the world to those who need to hear it most. What I have realized on my own sacred journey is that, without the grounding and understanding of Christian time, and without the support of my community of believers and their understanding of this time, the work I do may not be as beneficial as it could be. Whether inside the church or outside in the community, if worship is not grounded in the rhythm of Christ, it can become empty and stale. Everything we do in day-to-day living, which includes worship and ministry, becomes more focused as we grow more deeply in our understanding of God incarnate. Celebrating the Christian calendar brings new meaning to the phrase "walking with Jesus" as we see him in the faces of our brothers and sisters.

As this series concludes, it is my hope that you have embarked on your own sacred journey and have begun to discover the deeper meanings of events in Christ's life as they pertain to your own Christian walk. May the rhythm of our worship inspire us toward living with a focus on spiritual formation rather than the 24-hour clock. S



*Celebrating the Christian year  
is a way of remembering and  
acknowledging what God will yet  
bring to completion*

of various kinds, the Christian year also is never quite the same every time we move through it. Our lives are constantly being re-interpreted into the story of *God with us*. In this approach, keeping God's time is never dull routine, nor empty ceremony as some may claim. Rather, it is a deeper walk with Christ and a journey into our humanity with God.

The recovery of worship as the making holy of time and place has been known

*The editorial department thanks Andrea for her contributions over the past year. We congratulate her on her recent graduation from Booth College and wish her well in her future life and ministry.*

# Bullying in the Church

As Christians, we need to work at building each other up rather than tearing each other down

by Major Norman Armistead

I once knew a man who was serving in a key lay position at his church. He was extremely devoted to his duties, seemed to be always at the pastor's side and you could count on him being present for every church function. After all, he would say, he had pledged his support and it was his duty to be there. The man was also a loving husband and father. Yet, whether through his own misguided loyalties or pressure from an over-demanding pastor, tensions existed between his church commitments and family responsibilities.

I recall one particular occasion when the man's young daughter was seriously ill and the doctor was called to the house. When he arrived, the doctor was shocked to find that the father was on his way out to a church committee meeting. *Surely he is not leaving his wife and daughter at a time like this!* the doctor thought. But that is exactly what happened.

This is a sad and extreme illustration of what can happen in church circles when we allow duties to blind us to our primary responsibilities. Maybe problems arose because others within the church had applied unfair pressures. If so, this amounted to nothing less than spiritual bullying or blackmail.

## Justifying Poor Behaviour

Looking at this incident, it's not for us to point the finger of blame or condemn the man's action. Such are the hidden demands that he may well afterwards have felt guilt over whatever action he had chosen. However, I do know from personal experience that church leaders can be manipulative and coercive of others.

Charles Price, senior pastor of The

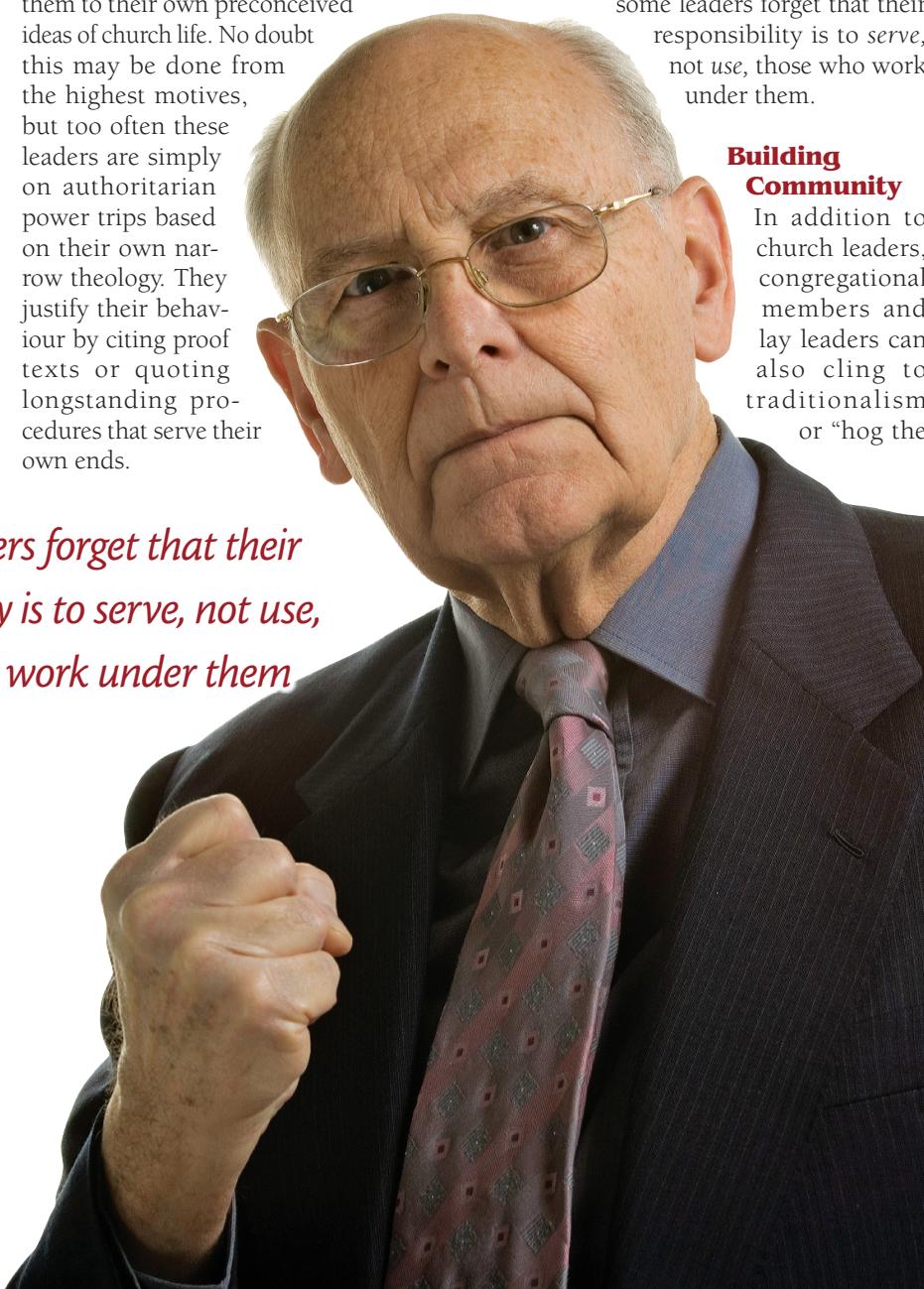
People's Church, Toronto, has described such leaders as "dream stealers." It is possible, for example, for established church leaders to attempt to control younger men and women who have their own vision and aspire to leadership, trying to mould them to their own preconceived ideas of church life. No doubt this may be done from the highest motives, but too often these leaders are simply on authoritarian power trips based on their own narrow theology. They justify their behaviour by citing proof texts or quoting longstanding procedures that serve their own ends.

Mature Christian leaders should never make such demands on an impressionable, emerging young person under their influence. Not only is it profoundly disturbing, but it can engender a sense of guilt that can last a lifetime. Regrettably, some leaders forget that their responsibility is to *serve, not use, those who work under them.*

## Building Community

In addition to church leaders, congregational members and lay leaders can also cling to traditionalism or "hog the

*Some leaders forget that their responsibility is to serve, not use, those who work under them*



spotlight" to such a degree that gifted people with creative ideas can despair and leave the church. I know of a young man who was driven from the church and the faith because, when he was a boy, his fundamentalist evangelical parents insisted that he listen to endless cassette tapes of sermons and convention meetings. When he was growing up, every family vacation was spent at a Christian holiday camp. My heart goes out to him!

All this is a far cry from the scriptural model where the early believers "devoted themselves to the apostles' teaching and to fellowship, to the breaking of bread and to prayer" (Acts 2:42), a remarkable demonstration of the continuing influence of the Holy Spirit on their lives.

Charles C. Williamson comments, "By the power of the Holy Spirit, believers began to think about things in a new way, to see that the common good of the community was more important than their own individual wants and needs. Can there be a more remarkable evidence of the Holy Spirit's transforming power? To build a community devoted to one another, to create hearts that love, to inspire persons to sacrifice self for the larger good—these are genuine marks of a new life."

We are not called upon to compete, nor are we to make comparisons, but to celebrate each other and value the contribution each can make to the whole.

### Mutual Love and Respect

For me, the most telling picture of the Church is that of the body of Christ described by the Apostle Paul in 1 Corinthians 12. To understand and embrace this image is to eliminate any suggestion of spiritual abuse or bullying. David Watson, in *I Believe in the Church*, asserts, "Paul clearly has in mind something more than the sum of believers in one place. Had this been his intention he

would probably have referred to the body of Christians; but in fact he specifically writes about the body of Christ. It seems clear that he is speaking of an organic unity, in which Christians not only belong to Christ and to one another in his body; they also abide in him and find life in him."

As Christian believers, we are to be wholeheartedly committed to Christ and his body—that is, to each other. This is the complete opposite to the stubbornness and narrow-mindedness that gives birth to manipulative behaviour and has caused many to lose heart and leave the church.

Thankfully, I can think of encouraging evidence that things are changing in this regard within The Salvation Army. There are exciting new openings, modelled on Acts 2:42, which are growing rapidly and are a challenge to others who resist change. The example of these new Salvationists in our community churches and church plants tell us that we need to be just as committed to one another as we are to Christ. Yet they would be the first to acknowledge that we cannot succeed without a constant review of our priorities, both individually and collectively. This is never easy; it demands all we have and all we are. It is a good idea to personally make a mini-retreat for this purpose, or for a church fellowship to arrange an away day to prayerfully consider the life of the fellowship and its witness.

### Spiritual Gifts

Inevitably, to see the Church as the body of Christ is to raise the subject of spiritual gifts. However, there is the danger that in encouraging their development we again fall into the trap of spiritual abuse. As in New Testament times, there are still those who love to have the pre-eminence. But, handled well, the shared ministry of the Church can be greatly enriched.

Whatever our giftedness, we all need one another and we all belong to one another. Everyone within the church family, from the youngest to the oldest, is to be involved in the ministry and work of the church. All have a valuable part to play so that we not only share in the life of the church ourselves but affirm the contributions of others. To quote St. Francis de Sales, "There is nothing small in the service of God."

Yet spiritual gifts are no proof of spirituality. We need to grow in grace and in a knowledge of the truth—the truth that is in Jesus. As Acts 2:42 reminds us, those 3,000 converts from the Day of Pentecost "devoted themselves to the apostles' teaching." In the same way, we must know what we believe, believe what we know and know why we believe it. So often it is a lack of this basic understanding that leads to a consequent spiritual immaturity and the kind of friction that can lead to spiritual bullying. Conversely, to grow into Christ as a member of his body is to discover the sheer exhilaration of knowing him and walking with him in fellowship.

Biblical commentator Lionel Thornton put it this way: "We are members of that body which was nailed to the cross, laid in a tomb and raised to life on the third day. There is only one organism of the new creation, and we are members of that organism, which is Christ."

Let Charles Wesley's words be our prayer:

Up into thee, our living head,  
Let us in all things grow,  
Till thou hast made us free indeed  
And spotless here below.  
(SASB 662) 

*Major Norman Armistead has served with his wife, Beryl, at IHQ and in the U.K. Territory, where he now lives in retirement. He is editor of The Flame magazine.*

## Two communication tools—One purpose: To unpack topics vital for the spiritual formation and mission-based action of all Salvationists

Read thought-provoking articles in  
*Salvationist* magazine

Engage in discussion with fellow Salvationists  
online at [Salvationist.ca](http://Salvationist.ca)

**Be involved in the Army's present  
Be part of the Army's future**



# Take the Rural Ministry Challenge

I did, and discovered a place where people feel connected and roots run deep

by Major Michael Hoeft, Corps Officer, Melfort, Sask.

In July 2007, my family and I moved from a very fruitful five years of ministry at a medium-sized corps in southern Ontario to a small corps in a city of 5,000 people in northeastern Saskatchewan.

They say that you know you're in rural Canada when:

- your other vehicle is a John Deer
- you know Christmas is near because stores are open two nights a week instead of only one
- you get emotional when people don't know the difference between a rancher and a farmer
- you stop your car in the middle of the street to talk to someone and no one minds
- you dress up as a cowboy for Halloween, walk down the street and no one notices

Visiting an auction a few weeks after we arrived, my wife and I noticed that only three vehicles in the parking lot were cars—the rest were pickup trucks. (We immediately went out and got ourselves a pickup truck in order to fit in.)

That was only the beginning of our adjustment to rural life and ministry. I quickly discovered that it is different in many ways:

**Rural ministry means connection.** We were only in town a few days when the local newspaper came to do a story about our arrival. Three days later we were on the front page of the weekly edition. In addition, the clerk at the post office knew my name before we had ever met, people on the street were stopping to welcome me to the community, and when my daughter started school it seemed that everyone already knew she lived in the "Salvation Army house."

**Rural often means that young people move away.** They leave to go to school, find a job or get married. Unfortunately, that means that in many rural areas there are more older, retired people than young

working adults. This affects programs offered at the corps as well as the ability of people to contribute financially and functionally to corps activities. But it's not all negative. In our appointment, and in many rural centres across the country, we are beginning to notice a trend in which people who have moved away are starting to migrate back. Many want a safer neighbourhood for their children to grow up in, a slower pace of life and a place where they can feel connected. This trend offers unique opportunities for ministry to young adults and their families who are looking for a connection to their new community.

**History is important.** People in rural Canada are proud of their history and want to make you proud of it as well. They want

participant in community life.

**Relaxed pace.** The posted speed in my town is 40 km/h, but few drive at that breakneck speed! People still hold the door for you even if you are 50 metres away and most folks will say hello as you walk down the street. The stores are mostly closed on Sundays and at 6 p.m. on weekdays (except for Thursday night shopping when they stay open until 9).

## Circuit Ministry

Unfortunately, in many rural appointments, there are also financial challenges, and the northeast part of Saskatchewan is no exception. In an attempt to help the three corps in this area become more self-reliant and ultimately sustainable, the Army has embarked on a new venture called the

Northeast Circuit. As part of this, there are now four officers appointed to what used to be three appointments. The circuit includes three corps, three family services units, three thrift stores and one café.

All three corps have been struggling for some time now. When we arrived, 48 percent of their funding came from DHQ grants and 40 percent from money made through thrift stores. Only 12 percent came from internal giving by corps members.

The average Sunday attendance of all three corps combined was approximately 60 people and sinking fast. It was obvious that it was time to change things up a bit, thus the Northeast Circuit was born.

Six months into the project's learning curve, we've discovered that there have been some challenges and some advantages to this circuit approach to ministry.

## Challenges

- To help every member of each corps feel they are having their needs met
- To ensure that significant events such as Remembrance Day, Christmas and Easter are given equal attention in each congregation

*In an attempt to help three corps become more self-reliant, the Army has embarked on a new venture called the Northeast Circuit*

to know where your family comes from, what your connection is to the town and why you are here. I've found that it's vitally important to tell as many people as you can, as often as possible, that you really want to be there. When people ask, "So, how do you like our town?", a wise person will always respond, "I love it!" Reading books about the town history is a good place to start, but it is also a good idea to talk to people, ask them about the origins of the community and try to understand the ebb and flow over the years. You will probably never know everything because some things are kept close to the vest. But by asking, you demonstrate that you are not simply an observer but an active



*People in rural Canada are proud of their history and want to make you proud of it as well*

- To facilitate a co-operative ministry approach in neighbouring communities with long-standing rivalries
- To help all officers and employees see the benefits of working together in a team setting

### **Advantages**

- **We save money.** So far we have saved about \$30,000 a year in personnel costs alone
- **We share resources.** We have been able to work collaboratively on things like storage for recycled clothing, purchase of items that are shared among the ministry units (e.g. a truck, trailer and other big-ticket items)
- **We share personnel.** If one officer is unavailable for worship, ministerial

meetings, funerals or for any other reason, one of the others can fill in

- **It forces leadership development.** Because officers cannot always be present in person, local leaders must take on more responsibility. Although this has happened out of necessity, it is by far the better way of operating and will eventually make each corps stronger
- **We share ministry.** We have established a team of staff, lay people and officers to form the Northeast Ministry Network to work together on ministry issues in the region. This means that all the family services personnel, thrift store supervisors and corps officers have better insight into the big picture of the region and are better able to serve the people of each community

- **There is opportunity for mentoring.** Two of the officers who are newly commissioned have access to more experienced officers who can share their wisdom and advice as necessary

### **Positive and Negative Factors**

After my vast experience of nearly six months, it seems to me that these types of multiple charges work best if the following factors are in play:

- **The units must be in close proximity.** If there is too much driving the officer will naturally stay more in one community, to the detriment of the corps that is further away
- **One unit should be stable.** Greater success will be achieved if one of the corps is blessed with good leadership and adequate financing
- **It should be collaborative.** The corps and the community should be involved in all discussions about the possibility of circuiting ministry units and be active participants in the process

Multiple charges may have trouble when:

- **The corps and community hasn't been involved in the process.** If people don't have a voice or there is substantial resistance it may not be the time to circuit. (In some situations the alternative is closure. It is generally better to close down one corps than to allow it to drag down the others)
- **None of the charges are stable.** It would be better to focus attention and resources on one of the corps and close the other or leave it as it is, rather than doing only half a job in both
- **Smaller, rural ministries are viewed as an officer training ground.** Rural corps are viable ministries and must not be seen as an extension of the training program for cadets, with new officers being appointed every two or three years. Rural corps would be better off to have officers who are interested in rural ministry as their life's calling. Wouldn't it be wonderful to have officers who serve in a rural appointment for 10, 20 or 40 years?

It's been six months since my wife and I left the comfortable ministry of Belleville Citadel to enter these uncharted waters of rural circuit ministry, but I still wake up every morning energized and grateful to God for leading me to this challenging and exciting appointment. §

# Hope for Moscow's Street Children

The Salvation Army takes over New Hope project in Russian capital

by Rudi Tinga

Editor-in-Chief, The Netherlands and Czech Republic Territory

**S**hy and anxious eight-year-old Ilya enters The Salvation Army's New Hope Centre for the first time. His friend, Aleksei, 17, takes him by the hand. This gesture seems to give Ilya more confidence in the people who welcome him. The bowl of soup that is offered to him works miracles, as do the warm shower and the clean clothes. Together with thousands of other children—the exact number is not known—both boys live on the streets of the Russian capital.

"Just after the *perestroika*—a major economic reform introduced in 1985 by then Soviet leader Mikhail Gorbachev—it was estimated by the BBC and UNICEF that there were 50,000 homeless children on the streets of Moscow," says Major Mike Stannett, director of the New Hope Centre. "Now there are a lot fewer because the police chase them, arrest them and put them into safe custody."

In 2003, the international aid agency Doctors Without Borders decided to do something for these unfortunate children. It opened the doors of the New Hope Centre, where young people could relax, feel safe and receive help when they wanted to return to their parents or other family members. However, being primarily an organization that provides medical help in emergencies, this project did not really fit with the group's aims.



**Mjr Mike Stannett with Ilya and Aleksei**

"Looking for a partner who could take over this work, they met The Salvation Army," explains Major Stannett. "That was something special, because The Salvation Army is a Christian movement. Doctors Without Borders prefers to work with secular partners, yet they believed in the

Army's intention. At that time the Army was already thinking about opening a day-care centre for street children. We agreed that we would continue the New Hope project and develop it even further. This happened in November 2006."

Ilya puts some cloves of garlic into the

Photos: Rudi Tinga

soup and bites big chunks out of the bread he's been given. The anxious look in his eyes slowly disappears, but he stays alert. He has not lived in the streets for long, yet already he has learned not to trust adults. Only five months ago he ran away from home. "Because I hate my parents" is the only reason he gives to Masha Gavrilov, the centre's co-ordinator.

Aleksei, who often goes to the New Hope Centre, took Ilya under his wing after they met on a train. When they cannot sleep under one of the platforms at the station, they jump on a carriage, because they know there is nobody to check for tickets.

In July last year Aleksei's mother, who was a widow, died. Now an orphan, he feels all alone in this world. At The Salvation Army's New Hope Centre he not only receives food and clothes but also some loving attention.

"We try to support the boys and girls in their basic needs," Gavrilov explains, "but we would like to extend our help.

*As I participate in this distinctive ministry I am continually reminded of God's care and protection*

We employ two doctors and two social workers. Some of our visitors are addicted to drugs and alcohol. We assist them with getting their identity papers, help them get in touch with their relatives or guardians and tell them about the dangers of HIV/AIDS. We want to teach them job skills, such as repairing cars or making clothes, to enable them to earn a bit of money. The next step is to find them work and teach them about civilized behaviour so they can get along in society. What we cannot offer is a bed, because the building we rent now is not fitted for that. Unfortunately, every night we have to send them back on the streets."

While Ilya and Aleksei play a game of table hockey indoors, Ludmilla—one of the social workers—is outside talking to 17-year-old Sergei. He was arrested when he was 15 for vandalism and violence, but did not show up at court and was sentenced to two years of house arrest. After serving this sentence, he committed

a robbery in February 2007. He ran away, but now he doesn't know if he has to return home or live on the streets.

Sergei tells Ludmilla that he has had enough of stealing and begging. He fears that he will end up as a prostitute. Ludmilla listens carefully when Sergei says that he misses his father. His mother has custody of him but can't handle him at home. The group sessions, in which social workers meet with young people to discuss values and standards, seem to work for Sergei. "Maybe I should respect my mother more and listen to her," he admits.

"Shall we talk again about it tomorrow?" asks Ludmilla. "Yes, please," says Sergei, before heading back into the centre to take a shower.

At the door of the New Hope Centre, Ilya and Aleksei say goodbye to Major Stannett. He knows that he will meet both boys again that night during the soup run at the train station.

Although summers in Moscow are warm, winters are another story. When the temperatures drop well below freezing, life on the streets is desperate and some of the city's homeless die of exposure. Stannett is worried about whether the boys will cope with the winter cold. It saddens him that he cannot offer any more help than he currently does.

For now, the idea of a large, warm shelter where he can offer "his" street children a bed for the night remains just a dream. 



**Ilya and Aleksei benefit from the Army's ministry—hot meal, counseling and hygiene**





**F**rom October 30 to November 2, delegates from across the Canada and Bermuda Territory will convene for Symposium 2008 at Jackson's Point Conference Centre. Salvationist spoke with symposium chair Dr. Jeremy Mills to learn more about the vision and process for this crucial event in the life of the Army.

#### **What is the goal of Symposium 2008?**

In 2005, when delegates met for the last territorial symposium, five key themes emerged: identity, interacting with contemporary culture, discipleship and spiritual growth, authority and formal relationships, and leadership and organizational change. This year's mandate is simple: go deeper on those five main conversations.

The process we use to accomplish that, however, is going to be different. One of our goals is to establish broad-based consultation, so that every Salvationist in the country will be able to participate in the discussion. Delegates will be used in a more intentional way to get out and talk to Salvationists. We will also use the Salvationist.ca website to facilitate conversations.

Our main task is to identify the positive, creative core of The Salvation Army. The purpose is not to ask "What's wrong? What do we need to fix?" but rather "What are we good at? Where are our moments of brilliance? How can we make those moments more frequent?" The outcome will be propositional statements that everyone will own. The goal is not to make recommendations and leave them with the leadership to act, but to see the mission as something we are all responsible for living.

#### **What do you mean by the "positive, creative core"?**

The Bible urges us to look at the positive (see Philippians 4:8), and that's what we want to do at Symposium 2008. Every organization, including The Salvation Army, has something that makes it work. Rather than focusing on deficiencies, we want to emphasize our successes. Rather

# Catch the Vision

At Symposium 2008, delegates will discover together what makes the Army successful

#### **Interview with Dr. Jeremy Mills**

than trying to fix what's broken, we want to build on what's working. Rather than dwelling on past problems, we want to envision the future.

To do this, we need to be inclusive. This means delegates will conduct structured interviews with as many Salvationists as possible. Questions might include: "What are your best working experiences? Tell me about a time when you felt most productive. What gives you hope about the organization?" This process of discovery will give delegates a sense of the issues in their broader context. Each delegate must also find five people who will commit to pray for them and for the symposium throughout this process.

#### **What about corps who cannot send delegates?**

In addition to delegates, we are also inviting "partners" to contribute to the conversation by conducting interviews. There may be corps where four or five members

to consider being a delegate, a partner or an interviewee. We're hoping to maximize engagement of people prior to the symposium.

#### **When will this take place?**

The local conversations will be conducted throughout the summer months. By September, delegates and partners will report their findings through a web-based discussion forum, summarized under the five key themes. We will then provide an opportunity for divisions to have their own internal discussions online. Two or three weeks prior to the symposium, the discussions will be opened for all delegates and partners.

At the end of the symposium, we want to have something tangible. We will be designing propositional statements, not as a "pie in the sky" wish list, but as mission objectives under each of the five themes. These statements will be something for which we all take ownership and responsibility. Each proposition will be accompanied by a prayer that supports this vision and moves us forward.

#### **What effect will the symposium have?**

At the end of this symposium, we won't go home and say, "There it is. I've given my opinion." Rather, we'll go home with a sense of "This is what we have to do in my corps and community. I have to share the vision with others and take ownership."

Part of the symposium will involve dreaming of a better future: If you woke up tomorrow and everything worked perfectly, what would The Salvation Army look like? We want people to begin to dream about what we can accomplish as a church. What is God calling us to be? ☩

*Dr. Jeremy Mills is a lifelong Salvationist who, along with his wife, Abby, and their four children, attends Napanee Corps in the Ontario Central-East Division. Jeremy is a registered psychologist with a practice in forensic and counselling psychology.*



say, "We want to have our voices heard." All they have to do is nominate a partner and the symposium planning committee will provide them with the material to conduct the interviews.

The partners will then be full participants in the web-based discussion, both divisionally and territorially. During the week of the symposium, we will report the developments of the symposium on Salvationist.ca, so that partners can log on and find out what's going on.

Through a promotional video, the territorial commander, chief secretary and I will be appealing directly to Salvationists to become involved in the process—either

# Travelling Mercies

How to maintain family relationships—at home and on the road

by Major Kathie Chiu

*Corps Officer and Executive Director of The Caring Place Ministries, Mountain View Community Church, Maple Ridge, B.C.*

The sound of the engine was almost deafening as the airplane taxied down the runway. Tears welling up, I pulled out my knitting to take my mind off the fact I was leaving my kids behind for a week-long visit to Toronto.

The guilt when we travel away from our families can be intense, whether it's for work or otherwise. This time it was both. I was looking forward to a conference and spending some time with a best friend. I was especially excited about the yarn-shop crawl we were planning while in the city. All the same, I couldn't help feeling guilty knowing that my boys would miss me. I would miss them, too—especially our nightly talks when secrets and lofty ideas came to light. At one point, sleeping undisturbed in a hotel bed had sounded like a dream too good to be true. But would I wake up in the night at the time my mom usually shuffles to the bathroom, or early in the morning in anticipation of one of my young sons thumping across the floor to get me out of bed?

Yes. To both. But I would also be busy with seminars, workshops, new people to meet and ideas to exchange. I would have my brain filled to overflowing with information. I would cherish time with my best friend, who recently lost her mother. I would *really* appreciate the temperate climate that I enjoy on the west coast after being back in Toronto for a few snowy days. I would call every night to say "I love you" to the boys and find out about their days. I would have peace in my heart, knowing that hubby was a gem to hold down the fort and that the boys would be fed because he does most of the cooking anyway.

Thankfully, I don't travel very often, unlike some parents who have to travel frequently for their work. This can cause problems at home as their children have a difficult time adjusting to having one parent absent. Writer Penelope Trunk tells of her ordeal in leaving her child:

"*Why do you have to go?*" her son asked.

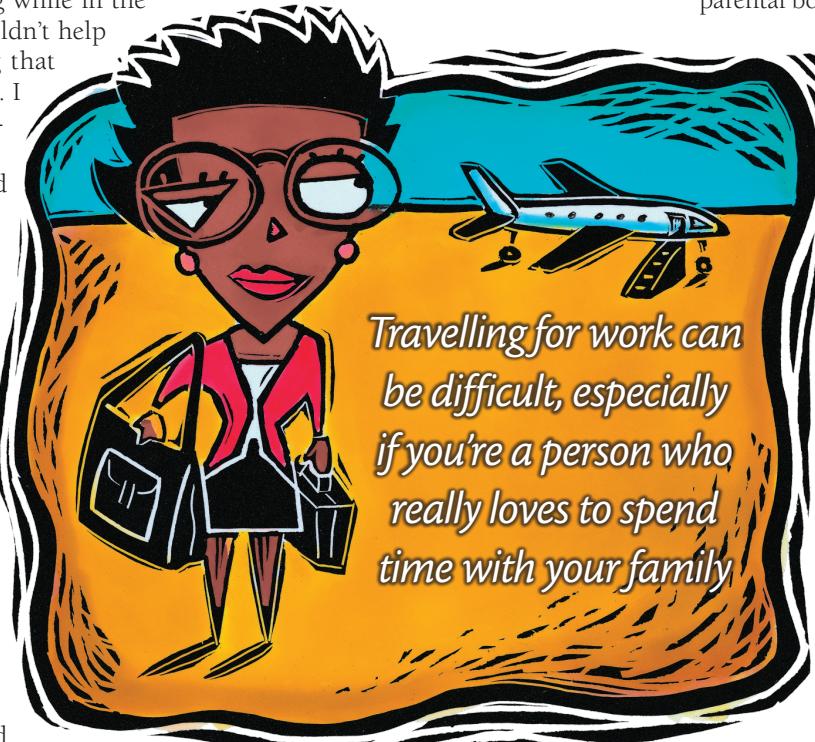
"*Because it's my job. My boss wants me to go,*" Penelope replied.

"*Doesn't your boss know you love us?*" the child replied.

way or the other. If you spend regular times with your children and have a rich relationship with them, that bond can endure occasional absences. I'm sure the woman mentioned in Proverbs 31:10-31 had no time to sit and read with her children or play dolls with her daughters. She was way too busy running the family business and supporting her family, and she probably had to do all the cooking as well.

Travelling for work can be difficult, especially if you're a person who really loves to spend time with your family. That parental bond we have with our children

isn't an accident. Our own heavenly Father feels that for each one of us. As we cultivate our relationship with him our lives will be more at peace, whether we are at home or on the road. S



*Travelling for work can be difficult, especially if you're a person who really loves to spend time with your family*

Unfortunately, this heart-wrenching scene happens over and over again in households across the country. It's even harder if it's the mother doing the bulk of the travelling. You have to endure the looks of incredulity from the stay-at-home moms and the rebukes from older women who comment, "I would never have left my children to go to work!" Then, on top of that, you experience inner guilt as you get ready to go. *Am I doing the right thing? Is this what God wants me to do?*

I don't think God has an opinion one

*If travelling for work is a reality in your life, here are some things you can do to help your children cope with the ordeal:*

- If you've got a laptop computer, use a webcam to stay in touch.
- E-mail your kids every day with a Bible verse and a short prayer.
- For younger children, leave a recorded message that can be played for them every day or some digital pictures or videos they can watch on the home computer.
- Use your digital camera to send your kids pictures of where you are working and what you are seeing. This engages them in your travel and helps them feel they are experiencing it with you.
- Pick up something small but meaningful that you can give your children when you get home, something that represents where you've been during your time away.
- When you get home, schedule a day off to spend with your children and talk about their days and yours.

## RECOGNITION

### Army Responds to Barrie Fire

BARRIE, ONT.—On December 6, 2007, a devastating fire erupted at the historic Five Points intersection in the downtown core of the city, quickly spreading to several neighbouring buildings. Firefighters battled the blaze well into the following morning and damage was estimated in the millions, making it the worst fire in Barrie in three decades. During the night, Salvation Army volunteers and staff were involved in efforts to aid the emergency workers and, in the months that followed, the Army's Bayside Mission worked with fire victims to provide much needed assistance. In recognition of the Army's efforts, City Hall presented a plaque to Mjrs Roy and Charlene Randell, COs. Shown making the presentation are Fire Chief John Lynn, left, and Barrie Mayor Dave Aspden



### Dedicated Children's Ministry

ROBERT'S ARM, N.L.—Selma Oake receives a certificate of appreciation following 12 years of faithful service as junior soldier sergeant. Shown making the presentation are Cpts Lisa and Morgan Hillier, COs



### Accepted for Training

In the coming months *Salvationist* will feature testimonies from candidates who have been accepted for officership training in the Prayer Warriors Session commencing in September.

#### Phillip and Kathryn Blindenbach

*Cariboo Hill Temple, Burnaby, B.C. Div*

After 17 years of rebellion, God called me back to him through an invitation to volunteer with a street ministry in Vancouver's Downtown Eastside. Rededicating my life to Christ, I found deliverance from my past and a place where I belonged. As God worked in my life, I soon sensed a deeper desire to serve that would require me to lay down all my ambitions and plans and become a Salvation Army officer. As he continues to refine me, I know there is more of me to surrender to him.—*Phillip*



As I look back at how God has been shaping me to answer his call to full-time service, I see how I have been driven to a new life of serving humanity. It is the inner journey that the Lord requires of me that is a daily challenge. I look forward to continuing that journey, sharing in the journeys of others and allowing my Saviour to mould me into giving my best for his highest. Close communion with Christ is our great weapon. As Prayer Warriors, the joy of the Lord is our strength.—*Kathryn*

NOTE: When submitting pictures with tributes or news reports, they should be sent as photographs to be scanned, or e-mailed to [salvationist@can.salvationarmy.org](mailto:salvationist@can.salvationarmy.org) as digital images with a resolution of at least 300 dpi. Send images as JPEG or TIFF attachments and avoid including images embedded in Word documents or within e-mail messages. Do not send printouts of digital pictures as these cannot be used. We require the original computer file for processing in order to make your photographs look their best.

## GAZETTE

### INTERNATIONAL

#### Appointments and promotions

Comr Linda Bond, TC and TPWM, Australia Eastern Tty; Lt-Cols Peter/Jessica Dali, officer commanding and command president of women's ministries, Liberia Command; Lt-Cols Thumati/Keraham Vijayakumar, CS and TSWM, India South-Eastern Tty; Mjrs Michael/Annette Coleman, regional commander and regional president of women's ministries, Taiwan Region; Mjr Melody Hanunka, assistant TPWM, Zambia Tty; Mjrs Lindsay/Lynette

Rowe, CS and TSWM, Zimbabwe Tty, with rank of Lt-colonel

#### TERRITORIAL

#### Promoted to Glory

Brg Hilda Pickles, from Taber, Alta., Feb 22

## CALENDAR

#### Commissioners William and Marilyn Francis

May 12 annual meeting and opening of new day-care centre, London, Ont. GL Div; May 28 Kiwanis Club of Toronto\*; May 23-25, May 30-Jun 2 women's camps, N.L. W Div\*\*; Jun 11-14 territorial leaders' conference, Winnipeg

\*Comr William Francis only

\*\*Comr Marilyn Francis only

#### Lt-Colonels Donald and Ann Copple

Apr 28-May 2 Mobilize 2008, Calgary\*; May 21 Toronto Harbour Light 55 plus club\*\*; Jun 11-14 territorial leaders' conference, Winnipeg

\*Lt-Col Donald Copple only

\*\*Lt-Col Ann Copple only

#### General and Mrs. Bramwell H. Tillsley (Rtd)

May 23-25 Boston, Mass., U.S.A. Eastern Tty

#### Canadian Staff Band

May 31 39th anniversary festival, Scarborough Citadel, Toronto



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One year: Canada \$30 (includes GST); US \$36; foreign \$41

Two years: Canada \$60 (includes GST); US \$72; foreign \$82

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## TRIBUTE



HARE BAY, N.L.—Born in 1914, **Muriel Collins** accepted Christ as her Lord and Saviour at the age of 12. She was enrolled as a soldier and went on to serve through the home league, Sunday school, songsters and visitation ministry. In 1930, Muriel married William Collins, and together they raised seven children. Known as a giving person, "Aunt Muriel" was like a mother to many. She is missed by sons Eric (Marion), Otto (Jessie), Clayton (Gertie) and Bert; daughters Maggie and Vida (David); brothers Stewart (Josephine) and Kitchener; 23 grandchildren, 44 great-grandchildren, five great-great-grandchildren and many other relatives and friends.



HARE BAY, N.L.—Born in Trinity, Bonavista Bay, in 1919, **Pearce Vivian** married Sarah Taylor in 1938 and they were blessed with seven children. "Uncle Pearce," as he was known, was enrolled as a soldier in 1970. He became a faithful member of the men's fellowship and gave a word of encouragement to all he met. Known as a great prayer warrior, his testimony will be forever etched in the hearts of those who knew him. Pearce is missed by his five children and their families; brother, Cecil; sister, Florrie; and his many friends at Hare Bay Corps.



CAMBRIDGE, Ont.—**Major Al Milley** entered training as a member of the King's Messengers Session in 1947 from Earlscourt Citadel, Toronto. Four corps appointments in Ontario preceded his marriage to an American officer, Lieutenant Bertha Miller, in 1955. After a stay in Thorold, Ont., they were transferred to the U.S.A. Eastern Territory, where they spent six years in New England. Returning to Canada in 1962, they served as corps officers at St. James, Winnipeg, and various other appointments in Ontario and Moncton, N.B. Six years in public relations preceded their final years of ministry at seniors' homes in Winnipeg, Orillia and Niagara Falls, Ont. Retiring in 1989, Al remained active as long as health permitted. He loved music and could often be heard on the piano where, especially in later years, he "prayed and played" to his Lord. Al is survived by his wife, Bertha; daughters Vicki (Ben) Wagar and Val (John) Brooks; sons Tom (MyLinda), Tim, Jeffrey and Stephen; 12 grandchildren and two great-grandchildren.



PICKERING, Ont.—Born in Bear Cove, N.L., in 1931, **Mrs. Major Mabel Ivany (nee Rice)** accepted Christ as a young woman and became a soldier at Englee Corps. Entering training in 1956 from Baie Verte Corps, she was commissioned as a member of the Faithful Session. Following marriage to Lieutenant Hedley Ivany, they served in several Newfoundland corps over the next 23 years, most notably Triton, where the corps experienced a spiritual revival. In 1974, they were transferred to the men's social services department, where they served in Toronto, Hamilton and Ottawa, Ont., for 20 years before their retirement. Known for her strength of character, quiet wisdom, gentle humour and compassion, Mabel enriched the lives of all who came under her ministry. She is survived by husband, Hedley; sons Keith (Sheley), David (Tina) and Kevin (Marilyn); two grandchildren; sister, Hilda (Bill) LeGrow; brother, Clayton (Margaret) Rice; several nieces and nephews.



HAMILTON, Ont.—Born in Toronto, **Major Gladys Moore (nee Brookes)** moved with her family to Hamilton, Ont., when she was 10 years old. Entering training in 1949 as a member of the Standard Bearers Session, she was commissioned in 1950 and served in four corps appointments in Ontario and Quebec. Following marriage to Harry Moore, they lived in Hamilton until Harry entered training in 1963 in the Proclaimers of the Faith Session. They subsequently ministered in 13 corps and family services appointments over the next 30 years, before retiring to Hamilton, where they were actively involved at Mountain Citadel. Gladys is survived by husband, Harry; daughters Major Marlene (Larry) Scarbeau and Kimberlee (Paul) Stepto; sons Brian (Stephanie) and Kevin (Lori); 10 grandchildren and two great-grandsons.

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## The Salvation Army Canada and Bermuda



OCTOBER 30 - NOVEMBER 2

Salvationists continue to engage in conversation to discover God's design for a mission-driven Salvation Army. Watch for further details

## Barrie Corps 125th Anniversary Weekend June 6-8

With Lt-Colonels John and Audrey Wilder  
*Former Corps Officers*

Former officers, soldiers and members are invited to attend or send greetings to 151 Lillian Cr, Barrie ON L4N 5X5 or e-mail [sabarrie@telizon.ca](mailto:sabarrie@telizon.ca)



## Advancing the Mission

*The Salvation Army exists to share the love of Jesus Christ, meet human needs and be a transforming influence in the communities of our world.*

*Salvationist* needs pictures and stories of how The Salvation Army is living its mission and values in your community. Send to *Salvationist*, 2 Overlea Blvd, Toronto ON M4H 1P4 or e-mail us at [salvationist@can.salvationarmy.org](mailto:salvationist@can.salvationarmy.org).

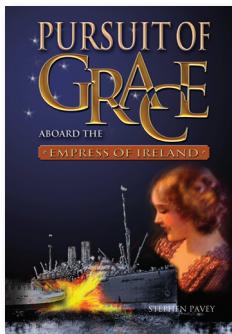
# Pursuit of Grace Aboard the Empress of Ireland

Stephen Pavey

**Review by Major Ken Smith, Associate Editor, Salvationist**

The sinking of the Empress of Ireland was a catastrophic event that left its mark on The Salvation Army in Canada like nothing else before or since. In the early hours of May 29, 1914, 167 Salvationists were travelling to the Army's International Congress in London, England, when the ship was struck by the Norwegian collier Storstad and sank in 14 minutes. It was a tragedy that sent more than 1,000 passengers and crew to their deaths. Among the Salvationists lost were much of the Army's top leadership, including the territorial commander and chief secretary, and many members of the original Canadian Staff Band. Try to imagine this happening today and you get something of the awful blow this struck to the young territory.

Author Stephen Pavey, a member of the present-day Canadian Staff Band, has retold the story as a historical novel, seen through the life of a fictional 16-year-old girl named Grace. Troubled by her mother's recent death, Grace is forced to leave her beloved Canada to travel to England with her father and his new fiancée.



While aboard ship, Grace befriends a young member of the crew and subsequently becomes caught up in a plot to steal silver bars belonging to her father's employer. Torn between conflicting loyalties, Grace soon finds herself in a dramatic adventure that threatens her personal safety. Little does she know that, shortly after leaving port, the Empress will face a disaster that will undermine the plans of all concerned.

Though the main characters in the book are fictional, they interact with actual figures from history who were on board the famous ship, including Commissioner David Rees, the Army's territorial commander. On his website, [www.stephenpavey.com](http://www.stephenpavey.com), the author comments, "I tried to stay out of history's way and used mostly fictional characters. I incorporated real people from the ship in a minor way, but only based on what we already know about them from historical accounts."

In his foreword, noted Army scholar Dr. Roger Green describes the book as a tale of intrigue and mystery. "Both the drama and the pathos of the story increase as the book moves along," he writes. "Here is a historical novel worth the attention of every reader, not only because it vividly imagines the sinking of the Empress of Ireland, but also because it speaks clearly of the possibility of redemption in the midst of such tragedy."

As a reader, I found myself being pulled into the adventure with every page. Despite knowing the outcome of the terrible calamity to which the plot was inevitably progressing, I found I couldn't stop reading until I reached the end. I am pleased to recommend this new novel for all who want a fresh glimpse into Canada's largest maritime disaster. S

Pursuit of Grace Aboard the Empress of Ireland is available through supplies and purchasing



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October 10-12, 2008  
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Lieut.-Colonels Donald J. and Ann Copple  
Carol Jaudes and U.S.A. Eastern Territorial Drama Team

For more information, registration and event schedules visit:

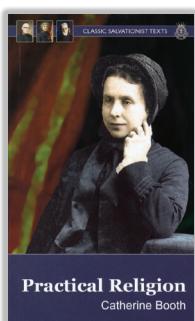
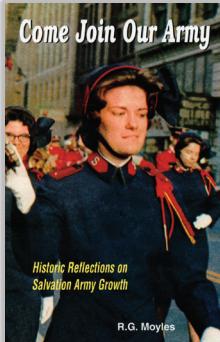
**HarvestofHopeCongress.com**

## Come Join Our Army

### Historic Reflections on Salvation Army Growth

by R. G. Moyles

This book deals with the greatest growth spurt in The Salvation Army's history. The author uses eyewitness accounts to describe early-day Salvationism in all its youthful vigour and idealism, creating a picture of what it was like to be part of the Army in its "glory days." In this unique glimpse into Army history, Salvationist readers will gain a greater appreciation of their wonderful heritage.



## Practical Religion

### Increasing Your Capacity to Experience the Divine

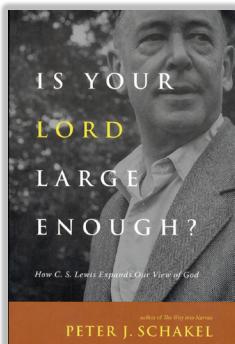
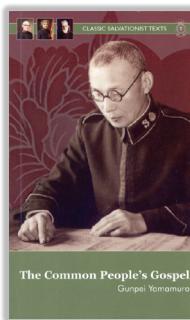
by Catherine Booth

This pocket-size book is the second in a series featuring classic Salvation Army texts, aimed at helping a new generation of readers become familiar with great Army writing published over the past century. The chapters of this book, first brought together in 1878, began life as public addresses written and delivered by the "Army Mother." Readers will find that her timeless words still resonate with audiences today.

## The Common People's Gospel

by Gunpei Yamamuro

Written in 1899 by Japanese pioneer officer Commissioner Gunpei Yamamuro, this book sold millions of copies around the Army world. The English translation was polished by Canadian General Arnold Brown, who described the author's original words as having "the sharpness of a samurai's sword in the way they slash through sophistication or indifference to expose basic spiritual truths."



## Is Your Lord Large Enough?

### How C.S. Lewis Expands Our View of God

by Peter J. Schakel

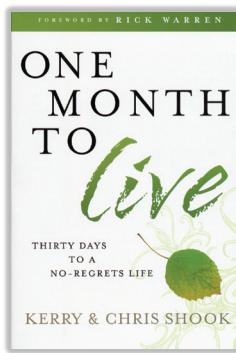
Lewis scholar Peter Schakel, author of *The Way Into Narnia*, has used his considerable expertise to write an engaging work on aspects of Lewis' religious thought that is both instructive and devotional in nature. Opening the reader to the more practical parts of Lewis' wonderful books, Schakel explores his role as a spiritual mentor in a format that will encourage readers in their own faith and worship.

## One Month to Live

### Thirty Days to a No-Regrets Life

by Kerry and Chris Shook

Are you always waiting for that precious "someday" when your schedule calms down, your finances improve or your kids grow up, so you can begin to live the life you've always dreamed of? This book offers fresh strategies and tools to experience revitalizing change in core areas of your life so you can live as God intended you to live—passionate, fully alive and without regrets.



**For these and other great products visit [SalvationArmy.ca/store](http://SalvationArmy.ca/store)**

## Ongoing Legacy

Your report in December Around the Territory (Happy 75th birthday, Glenn Gould) set me reflecting on the day when I opened the planned giving mail at THQ and read a letter from the Glen Gould estate lawyer. I didn't then know the deceased but that changed rapidly. A number of conferences were held with the estate lawyer, the Army's lawyer and the lawyer of the other recipient of the estate. Many legal and financial matters had to be straightened out because of Mr. Gould's sudden death. Not only that, but much of his music and other related matters had been left unorganized. His assistant had to be engaged to organize this over a period of many months. Eventually, some of this was housed at our Heritage Centre. I had to visit his apartment on St. Clair Avenue in Toronto to secure some of the loose ends. Also, there was the day in Toronto when officials of the Canadian Museum of Civilization in Ottawa met the estate beneficiaries to receive from us some Glen Gould valuables including his chair, scarf and jacket, and, I think, a piano. I understand when a Glen Gould concert is performed some of these are put on display. Readers may also be interested to know that the first allocation of \$50,000 from the estate was set aside for the future Scarborough Grace Hospital, which was then only a THQ dream. After the estate was ready for distribution many sample records of Glen Gould music were given to me to give away. I visited the offices of the musicians at THQ and gave them each a complimentary record. Some of the recipients are still living and will remember this gift that they continue to treasure. I value his *Goldberg Variations* record. Thanks again for this report, which brought back many rich memories.

**Major Aubrey Barfoot, St. Catharines, Ont.**

## Mixed Messages

I appreciated Rochelle McAlister's article on the destructiveness of labels ("Colour Blind", February issue). I particularly agreed with her statement, "The world will always find ways to divide us into 'us' and 'them.' But God has called us to the royal 'we,' a huge 'us.'" What I found jarring was that next to Rochelle's words was an ad separating "us" from "them," basically stating that as Salvationists we deserve rewards and special consideration because of our differences from other people. At the bottom, the ad boldly declared, "Church membership has its rewards" and invited us to cash in. The juxtaposition of Rochelle's article with this insurance ad was interesting. We espouse our values, but are we willing to forgo them when money is on the line?

**Gary Robson, Heritage Park, Winnipeg**

## Positive Reception

I am writing to let you know how much I enjoy Major Kathie Chiu's articles each month (Just Between Us). She is one funny writer and very down to earth. I also enjoy reading *Faith & Friends*. It is an excellent magazine. The stories of real people are very interesting. Keep up the good work.

**Pat Walkden, Balzac, Alta.**



**Colonel Eleanor  
Shepherd answers  
your questions**

## The Purpose Behind Our Prayers

Can we influence God by our petitions? If not, what is the purpose of praying?

Whether or not we can influence God is an extremely difficult question to answer. It is hard to know how much ability we have to affect anyone, let alone the One whom our second doctrine calls the Creator, Preserver and Governor of all things. There are times when we believe God acts in response to our prayers, yet we cannot really know or comprehend his motivation. Is he really responding to our petitions or

simply acting in a way that he intended even before we asked? We do believe that God desires only our good and acts accordingly.

Whether or not we can influence God, prayer helps us determine what is really important in our lives and what motivates us to bring our requests to him. We often pray about things that are beyond our control. When we do so, we frequently find that, whether or not the situation changes, we are given the resources to deal with our circumstances and see that God is there.

Prayer takes us into a realm that is not governed by cause

and effect. Rather, it is a place where we reach out in faith to the One we know is beyond our capacity to control but who is aware of us and cares for us with unlimited and unconditional love and is ultimately in control of the cosmos. As we put our trust in God through prayer, he gives us reasons to continue to believe in him, by answering us in ways that are consistent with that love. This is one purpose of prayer—to build our faith.

*Send your questions to Colonel Eleanor Shepherd at [eleanor\\_shepherd@can.salvationarmy.org](mailto:eleanor_shepherd@can.salvationarmy.org) or c/o Salvationist, 2 Overlea Blvd, Toronto ON M4H 1P4*

## prayerzone

*Prayer Diary 2008*

### May 1-3

#### Focus on Community Care Ministries

- 1 Pray for the recruitment of new CCM members, especially for the involvement of youth in this worthwhile ministry
- 2 Pray for a vision for new ways to minister to the unique needs of individual communities throughout the territory
- 3 Thank God for open doors of opportunity in Bermuda through visitation in hospitals across the island. Pray that this will continue

### May 4-10

#### Focus on Territorial Leadership

- 4 Pray for grace and strength for Commissioners William and Marilyn Francis, TC and TPWM
- 5 Thank God for the leadership of our new CS and TSWM, Lt-Colonels Donald and Ann Copple
- 6 Pray for wisdom and discernment for Mjr Jean Moulton, secretary for personnel
- 7 Pray for the ability to encourage creativity and sensitivity to needs through the office of the secretary for program services, Lt-Col David Hiscock
- 8 Pray for the skill and wisdom in making sound decisions required by the secretary for business administration, Mjr Neil Watt
- 9 Pray for other members of the territorial Cabinet—Lt-Cols Ray and Marilyn Moulton, Lt-Col Margaret Hiscock, Mjrs Jim and Barbara Champ and Mjr Lynda Watt. Pray that the Cabinet will be united as they seek to discern and advise on strategic directions for the territory
- 10 Thank God for the members of the Governing Council of The Salvation Army Canada and

Bermuda. Pray that they will be granted wisdom for making the practical decisions necessary for running the territory

### May 11-17

#### Focus on the International Salvation Army: Congo (Kinshasa) Territory

- 11 Pray that Mjr Heather Randell, a Canadian officer, will be able to get her work visa for Angola
- 12 Thank God for the newly formed Angola Command, formerly part of the Congo (Kinshasa) Tty. Pray for the expanding work of the Army there
- 13 Pray for officers in the territory who are sick and unable to work properly
- 14 Pray for the territorial emphasis on personal sanctification, embodied in the theme Share Your Holiness
- 15 Pray for the Democratic Republic of Congo, that the peace accord signed by more than 20 rebel groups in Kivu will prove to be binding
- 16 Pray that God will provide the required library at the College for Officer Training in Angola
- 17 Pray for cadets as they complete their year-end exams and prepare to take up their first appointments

### May 18-24

#### Focus on Quebec Division

- 18 Pray for ministry to youth, particularly new initiatives being undertaken by Cpts Curtis Cartmell and Rachele Lamont, divisional youth leaders
- 19 Pray for ministry to seniors co-ordinated by Envoy Ginevra Cohen
- 20 Pray for ministry to the homeless, that they will be treated with dignity and respect as efforts are made to meet their needs
- 21 Pray for those who are in correctional facilities

to whom the Army seeks to minister, that they will be reached with the gospel message

- 22 Pray that Army congregations will discover new life and vitality as the Holy Spirit works in them
- 23 Pray that new opportunities for the Army in the field of health care will be maximized
- 24 Pray for ministry to women and children, particularly those who are vulnerable to neglect and other abuses

### May 25-31

#### Living the Vision: We envision a territory with a visible Christian identity

- 25 Pray that we will be a discipled people whose lives are seen to be shaped by our relationship with Jesus Christ
- 26 Pray for clear signs that we are motivated by God's heart for a hurting world
- 27 Pray for an awareness of new ways of engaging the communities outside our corps buildings
- 28 Pray for wisdom in finding ways of reflecting the diversity of our culture, language and ethnicity
- 29 Pray that we will be recognized by our compassion, spirituality and integrity
- 30 Thank God for opportunities he provides to educate people about the Army's mission and ministry
- 31 Pray that each of us as Salvationists will grow in faith as we seize occasions to explore the spiritual meaning behind our essential Army symbols and find their significance for today

*The 2008 Prayer Diary is available online at [Salvationist.ca](http://Salvationist.ca). To receive your copy by e-mail, contact Major Gail Winsor, spiritual life and prayer co-ordinator, at [gail\\_winsor@can.salvationarmy.org](mailto:gail_winsor@can.salvationarmy.org)*



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Colonel Glen Shepherd

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